THE CHURCHMAN.

VOLUME XIV.—No. 31.
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.
WHOLE NUMBER 707.

PUBLISHED FOR THE PROPRIETORS.
NEW-YORK: SATURDAY, OCTOBER 5, 1844.
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Bishop Onderdonk's Address
TO THE
Sixtieth Annual Convention of the Diocese of New York.

My Brethren of the Clergy and Laity:

I deeply regret that circumstances again compel me to advert to the matter of my temporal support. I introduce it thus early into my address, that I may be the sooner rid of it, and of the deep mortification of referring to it. In my last address, I stated that my family were not in the occupancy of the Episcopal Residence. The same is the case now. A portion of them is indeed under the roof: but the domestic establishment, disbanded on my leaving home for my annual visitations, still remains so. The well known fact, that, for the greater part of the time since the last Convention, we have been in the usual occupation, of course requires explanation. This will be included in a narrative which I feel it my duty to lay before you, and through you before the Church, in order to account for the unprecedented event, which must soon occur, of the permanent removal of the Bishop of this Diocese from the city of New York.

When I succeeded to the Episcopate, the office had been supported by the Corporation of Trinity Church in this city—of which all my predecessors had been Rectors—at a rate, fixed many years before, as the result of the conviction of the members of that body as to the amount of the expenses necessarily devolving on the incumbent, if resident in New York. I did not succeed to the Rectorship of the parish; but still maintaining a parochial connection with it, and the Episcopal Fund not having yet reached the point at which, according to the canon, it was to be available, I received my support from the parish. It was not placed, by any permanent resolution, at the amount which had previously been found necessary for its support. From time to time, however, on special application from me, appropriations were made to supply the deficiency in part. For obvious reasons, this was a state of things which ought not to last. On the expiration, therefore, of the term for which I had hired a house, May 1, 1836, I gave up house-keeping, removed my family to lodgings in the country, and during the short intervals of journeying, until the next Convention, provided myself with temporary lodgings in this city. At that Convention, October, 1836, the subject was brought to its notice in my annual address; in words to which, as they state the views and feelings with which I met the necessity laid upon me to introduce such a topic, I now ask again your attention. That part of my address was as follows:—

"It now becomes necessary, my brethren, for the first time since the organization of our Diocese, for its Bishop to bring before the Convention the subject of his temporal support. The stated provision heretofore made for me has fallen so far short of that which was found necessary in the case of my predecessor, as to have proved quite insufficient for the proper maintenance of the office in this city. The experience of this fact, for nearly six years, has brought with it a degree of inconvenience, discomfort, and unpleasantness, which I hardly think duty requires me any longer to sustain.* I am sure my beloved brethren of the Diocese will not suspect me of selfish motives in bringing forward this subject. Were I governed by such—could I suffer considerations of personal and domestic comfort and enjoyment to sway me—I would say, at once, give me the avails of the Episcopal Fund, even at its present amount, and let me retire to some central part of the Diocese. The duty of visitation could be as well performed as now; my time would be much more at my disposal; my family much more around me; and, of course, my comfort,—yes, and my worldly interests too, and that of those dependant on me,—largely increased. But such considerations may not sway me. I am not my own. I must forget myself in attending to the high and holy obligations of an office of more weight, of graver importance, and of more awful responsibility, than any other that man can hold. I know that the residence of the Bishop of this Diocese elsewhere than in this city, would deprive his office of much of that influence, and that favorable bearing, in innumerable ways, on the interests of religion and the Church, which it ought to have, if the Saviour's good purposes in establishing it are to be answered, and that benefit to society, to which it is so well fitted to be subservient, is to be realized in any good degree. But I know too—my own trying experience, and the experience of the office before I held it, have taught me—that it cannot be sustained, as in every Christian and Churchman like view of it, it ought to be, in this city, without a liberal provision for the unnumbered means of usefulness which are here daily opening upon it.

"But I forbear. I am before you, brethren, as one willing to spend and be spent in the discharge of the high and momentous functions of the office to which my Master has called me, in the fulfilment of its varied responsibilities, and in self-sacrificing devotion to whatever can advance its proper influence, and thus its due usefulness. And in being before you, I thank God I am before those in whose sound judgment, Christian and Church-like views of the subject, and kind and affectionate attachment to their Bishop, I can fully rely. To such brethren and friends I now confidently commit the whole matter."

At the same time, there was laid before the Convention a proposition by the Corporation of Trinity Church to appropriate $30,000 to the Episcopal Fund as soon as, from other sources, it should have amounted to $70,000, so as to make the capital sufficient for yielding, in its interest, an amount equal to that at which the Episcopate had, in former years, been supported, and also leave a considerable balance for accumulation to meet contingencies. The proposition was accepted by the Convention, and a resolution passed that when the fund shall have been thus made up, the interest of $90,000—the nearest round sum which would yield in interest the amount of salary that had long been found necessary for the support of the office in this city, and declared to be so by those from whom the support was derived—should be appropriated as the salary of the Episcopate. As it was probable that the desired augmentation of the fund would soon take place, I allowed the then existing state of things to remain—my severence from my family—they at temporary lodgings in the country, and I under the same circumstances in the city. The filling of the fund soon occurred, and my salary was fixed accordingly. There was, however, still, a serious deficiency without the supply of which I had frankly avowed the opinion that the provision would be insufficient, and that I must of necessity be accordingly governed in my movements. I refer to the matter of rent—a very serious item in this city, and from which my predecessors had all been relieved. I was assured that this would probably, in due time, be satisfactorily arranged, and therefore, not wishing to act with precipitancy, I made no change in my domestic arrangements. At a date not now in my mind, the Corporation of Trinity Church in this city resolved to provide an Episcopate Residence, and meanwhile to make an allowance to me for rent. As soon as practicable I secured the lease of a house; but before the time for its occupancy arrived, the Vestry of Trinity Church purchased the present Episcopal Residence, and after it had been put in proper order, it became the comfortable and convenient home of my family. Most devoutly thankful was I for what I did not doubt was a stop forever to all necessity of my recurring to the subject of my support—a subject, the view which I had taken of which, and the manner in which I had treated it, had been imperiously forced upon me; but with regard to which—while I was nobly sustained by generous, good, and honorable men, every way qualified to judge in the matter—it is well known there are many whose circumstances hardly admit of their forming a proper estimate of it, and who are therefore honestly surprised and perhaps hurt at the prominence given to it; and many too who fail not to fasten upon it for purposes, either of personal ill-will—which I little heed—or of enmity to the office, and to the Church and gospel with which God has identified it. What I was compelled to say and do in the matter, I need not tell those acquainted with me, involved a secularity of thought, care, and action, foreign indeed from my tastes, dispositions, and habits, and hard to be reconciled with the unmixed devotion, for which I longed, to the *one thing* whereunto, in my consecration, I had been set apart. But I was conscious of the absence of *selfish* motive, and felt that the sacrifices I was making were for the ultimate and permanent good of the sacred cause entrusted to me.

Sometime after my first introduction of the subject to the Convention, it became blended with the details of arrangements for the division of the Diocese. Let me say at once, however, in reference to this point, that had the state of things growing out of those arrangements been even worse for me than they have proved, *that* would never have been even felt as a cause of complaint. The division of the Diocese, and the settlement over that of Western New York of its truly faithful and apostolic prelate, has been so largely blessed of God, as to our Church in general, so especially to the beloved clergy and people more immediately concerned, for whom I shall never cease to cherish a father's affection, that no sacrifices to which I might have been called in the measures proper for the accomplishment of that object would give me the least regret. How far my own Diocese is justifiable in *its* connection with the subject, it will be for you, brethren, to say, when the circumstances are recalled to your minds.

The subject of sharing the Episcopal Fund with the new Diocese was, of course, maturely considered. A sufficient endowment for it could not be secured without infringing upon the amount of capital the proceeds of which had been pledged to me. This, it was of course understood, could not be done without my consent. I was assured that whatever immediate diminution of the fund might result, my income would be left untouched, and the fund ultimately restored. Prudent friends, however, begged me to be cautious. But I felt that I was dealing with honorable and Christian men, and that interests of great sacredness and moment were at stake, and bid my brethren of the clergy and laity who had the matter in hand, to go on and do what they thought best for the Church. The result of much consultation and frequent negotiations on the subject was, that the Western Diocese should be endowed with such a portion of the fund as would reduce ours to an amount about $23,000 less than that the interest of which had been settled on me. To provide for this, the Corporation of Trinity Church in this city agreed to pay the interest of the above sum for thirteen years, provided the Diocese would act *bona fide* under the Canon requiring annual contributions to the Episcopal Fund—it being understood that if this were done, and the amounts thus raised duly invested, and increasing by compound interest, the deficiency in the capital would by that time be made up. The action of the Vestry was on the avowed principle, set forth by a Committee of their body, that in case of the withdrawal of a portion of the sum already appropriated to the support of the Diocesan, "*his income will be insufficient to meet his necessary expenses whilst resident in this city.*" In adopting these arrangements, the Convention passed the following resolution:

"Resolved, That this Convention hereby PLEDGE THEMSELVES that the income appropriated by the resolutions of this Convention in 1836 to the support of the Bishop of the Diocese SHALL NOT BE DIMINISHED."

Surely, brethren, I was justified in confidently reposing on such renewed evidence that my Diocese would never expose me again to the pain of referring to the pecuniary support of my office.

The above arrangements growing out of the division of the Diocese were made at the Convention of 1838. At that of 1841, a communication was received from the Vestry of Trinity Church to the effect, that as the Diocese had not discharged its part of the contract by *bona fide* action under the Canon requiring contributions to the Episcopal Fund; but that such contributions had been, in the aggregate, disproportionably small, and been actually neglected by a large number of parishes, the said Vestry considered themselves absolved from their engagement, and that, therefore, their annual appropriation of $1600 should be withdrawn at the expiration of one year from the close of the Convention of 1841.

This communication was referred to a committee of the Convention. In its report, which was unanimously accepted, the hope was expressed that the Corporation of Trinity Church would recede from its determination, if the clergy and people of the diocese would thereafter faithfully discharge the duty required of them by the Canon respecting the Episcopal Fund. I recal to your minds, for your especial reflection thereon, the following extract from the report of the committee, the principles and sentiments of which the Convention adopted as its own:—

"Your Committee would beg leave to suggest, most respectfully, whether, apart from the claims of the Bishop, and apart from all considerations connected with the permanent interests of the Episcopal Fund, it does not become this Convention, as a *religious body*, as a light set on a hill, to take good heed how, in an age like the present, it sets to the Church and to the world an example of unfaithfulness or indifference to solemn engagements in regard to the payment of money. Our financial institutions, our commerce, and all classes of secular men among us, are exhibiting melancholy proof, that reckless engagements, and indifference to those engagements when made, are the great and growing evil of this age and country. Shall the Church become conformed to the world in this particular—or shall it not rather be especially careful to frown upon every kind of dishonesty, and upon every appearance of indifference to pecuniary obligations; and to set an example which shall commend itself to the hearts and consciences of the laity? The answer to this question cannot be doubtful. The justice and honor of this Convention *will* be vindicated in this matter to the utmost.

"Should the contribution of Trinity Church be withdrawn, after the next Convention, it is believed by this committee, that it would still be the duty of the Convention, to make up the deficiency in the Bishop's income, and at the same time, to take measures for the increase of the Episcopal Fund, until it shall be raised to the sum of ninety thousand dollars. These are obligations which the Convention has formally assumed."

At the following Convention, 1842, nothing was done on the subject. Two or three months after, at the most inconvenient season for changes in domestic arrangements, I was suddenly informed that the resolution of Trinity Church having been carried into effect, and the Convention having done nothing, my salary had undergone a diminution of about one-fourth, and could not be paid in as regular instalments as had been usual. No alternative was left to me but the abandonment of the Episcopal Residence, and the removal of my family to the country. I accordingly requested the Trustees, who have charge of the house, to rent it for my benefit, agreeably to the terms on which they hold it. Earnest solicitations, were made however, by brethren and friends, that I would allow a little time for measures to be adopted, which it was hoped would enable me to remain in town, and thus avert the evils and inconveniences to the Church, inseparable from the removal of the Episcopal residence from this city. A number of my reverend brethren of this city took the matter up with kind and devoted interest. They determined on an appeal to their brethren throughout the diocese in behalf of the claims of the Canon on the Episcopal Fund, and also one to the Corporation of Trinity Church, asking a renewal of their grant, in consideration of assurances being received from the several parishes of proper attention to the Canon. Such assurances were, I understand, received from all parts of the diocese. On the ground of them the above-mentioned appeal was made to Trinity Church. It was unsuccessful, and the ground was understood to be taken by gentlemen of influence in the concerns of that Corporation, that it should henceforth and forever be severed from all special connection with the support of the Episcopate of the Diocese. The vestry, however, voted a sum amounting to three-fourths of their former grant, for my present relief. Still I was importuned to take no immediate steps for removing to the country, under the confident expectation which kind friends expressed, that something effectual would be done at the next Convention. I feared they were too sanguine, but yielded.

The Convention of 1843 assembled. At an early period of the session, the subject of the Episcopal Fund was called up, and a special committee appointed thereon. The committee made no report, and not a word was said in Convention on the subject.

Soon after the adjournment of the Convention, the vestry of Trinity Church voted the same reduced appropriation, which they had made the last year; but not, as I was credibly informed, without much hesitation and difficulty. And now another Conventional year has past, and nothing been done.

Supposing that this would be so, I urged the Trustees, at the most favorable season for renting houses in this city, to endeavor as soon as possible, to get a good tenant for the house. This, it appears, they could not do, until within a very few days of my expected departure on a long visitation, and when every hour was greatly needed for the necessary preparation, a tenant offered for the house, provided immediate possession could be given. Arrangements for my removal were then, of course, entirely out of the question, and the opportunity necessarily lost. My absence on duty through the summer, and the disbanding of my family, have prevented, for that period, all attention to the removal of my library and other effects. So that the house is still on my hands, although hardly the home of my family. It is right that I remark further, that I have taken no part myself in any of the measures pursued for securing to me the fulfilment of the Convention's pledge.

In order, however, brethren, that you may have a full view of the actual present state of the case, it ought to be further mentioned, that not only is the capital of the fund $20,000 less than the amount, the interest of which was pledged to me by the Convention, but a large portion—and the same will probably soon be true of the whole—yields a less interest than was yielded at the time the pledge was given.

The whole amount of salary on which I can now permanently rely, is more than $2000 less than it was when the Convention's pledge was given. I must pay for insurance and repairs on the house, and for all taxes, assessments, &c., for which it is liable. And if, as I am informed is now frequently the case, there is any necessary delay in the investment of amounts paid in, I am the loser.

I trust now, brethren, that with all sensible and reflecting people, I shall stand acquitted of blame for bringing such a change upon our Church as the removal of the Bishop of this Diocese from the city of New York. Yielding to the importunity of friends, I have made as great sacrifices to avert this issue, as can, I think, be reasonably required of me. For several months, in two successive years, my domestic establishment has been broken up. For two successive years I have suffered the keen mortification of privation of means of exercising the proper hospitalities of my office during the periods of our Conventions, and of other ecclesiastical meetings in this city. Surely my friends will not ask me to do this any more.

Brethren, had I a poor Diocese, most gladly would I share with them their poverty, and for their sakes receive and patiently bear the painful and mortifying consequences that must be visited on the holder of an office, who is deficient in the application of means tending to the proper influence and usefulness of his office, and to the discharge of its expected duties. But in such a Diocese as New York, it is unjust to impose this upon one whose cares and solicitudes are, under even the most alleviating circumstances, enough for any human being. Your Bishop should be amply provided—and you can amply provide him—for all the *peculiar* expenses—and they are by no means light—inseparable from his residence here; or he must go whither those expenses will not follow him.

There are two items of professional expenditure, brethren, in which I cannot consent to be stinted beyond my own deliberate and conscientious conviction of what I owe to my office. The first arises out of the obligation assumed at consecration, in the affirmative answer to the question, "Will you be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?" The calls to the fulfilment of this solemn obligation in such a city as this, I need not tell you, are many and pressing. And when the cold and calculating spirit of this world has exhausted its philosophy in all its warnings and cautions, touching improper objects, improper liberality, and so forth, there will still be left—fair opportunities of observation, a feeling heart, and sound Christian principle and affection uniting to form the judgment—a large number of cases, appealing rightly to a Bishop's fatherly regard and sympathy, and rightly asking the secrecy of a trustful repose in his bosom, which his Diocese ought to enable him to meet. If they do not, he ought to go where they will not be likely to present themselves beyond his means.

Another head of expenditure, which I cannot consent to abandon, is ability to travel at any time, to any part of my diocese where there may be a special call of duty, which, in my deliberate and serious conviction, can be discharged with the greatest benefit to the Church, *then* and *at that place*.

Another consideration, brethren, connected with this subject, has too much serious reality in it to allow it to be overlooked—*the enormous weight of care and labor devolving on the Episcopate of this large diocese.* It necessarily separates your Bishop from almost all ordinary social intercourse, and even estranges him in a great degree from his domestic circle. It renders utterly impossible any minute attention to the details of financial and economical cares. Of these things he does not complain. Having put his hand to the plough, he is not disposed to look back. Consecrated and set apart to the Lord's work, and to the oversight of this portion of Christ's flock, he would shrink from no sacrifice essentially involved. It grieves him to add, however, that *delays in attention to official duty* as mortifying to him as they may be feared to be injurious to the Church, are the necessary result of his not being able to secure proper assistance in the immense calls upon him for epistolary and documentary writing. To have added to all these trials a residence where he is not provided with the means of warding off the perplexities and mortifications of an insufficient income, is certainly more than either justice or generosity can approve.

And now, brethren, I have done with this painful topic, never again—I trust and devoutly pray—to have occasion to revert to it.

Before proceeding to the usual detail of Episcopal acts, I must perform the mournful duty of recording the deaths of seven of our brethren of the clergy.

The Rev. Moses P. Bennett was settled in the diocese when I was placed in charge of it. He soon became a great sufferer under the *physical*, and gradually under the *mental* consequences of epilepsy. Many years ago he went into a retirement, of which I was uninformed, and being unable to make his annual reports, I heard nothing of him until, within the past year, it came to my knowledge that some time before, his afflicting disease had proved the cause of his death.

Of the Rev. Arthur Carey, Deacon, Assistant Minister of the Church of the Annunciation, in this city, who died at sea, while on a voyage for the benefit of his health, I would say that I have never ceased to cherish a sentiment of devout gratitude to God for making me his honored agent in receiving into the ministry of His Church, one in whom were centred, more than in any other man I ever knew, the qualification for the Christian ministry laid down in God's word. His ministry was short, but sound, faithful, and of peculiar acceptance with intelligent, devout, and serious people. I confided in him, and loved him, because he every way deserved my confidence and love. Nor do I doubt, that had God been pleased to spare his life, he would have been among the burning and shining lights of His Holy Church. His services were desired by many parishes. And while those who knew him best cherished for him the most of honor and affection, so do *they* see the most reason for indulging in his case the strong hope and consolation accompanying humble submission to the will of God, in taking to a better world those who are eminently superior to this, and of whom this is not worthy.

The Rev. Benjamin Daniels, Missionary to Hampton, Washington county, was ordained priest by me, as will hereafter be related, in the Church of his station, on the 18th of last August. He immediately joined me on my journey, and continued with me three days, being present at five of my appointments. I parted with him in apparent excellent health, and in the enjoyment of the society of his friends; and had derived much comfort and satisfaction from the evidences I had seen of his faithful, acceptable, and useful labors. The next information I had of him was, that on the 12th of the present month, less than four weeks from the day of his ordination, he was called to his account. I address not a few who were witnesses of the uncommon perseverance and assiduity with which he applied himself to overcome the effects of early disadvantages, until he brought to the ministry the union with the distinguished Christian excellence of his character of a highly respectable grade of intellectual fitness. That the very promising results should so soon be lost to the Church on earth, is indeed a mournful call for humble resignation to the mysterious dealings of a wise and good Providence.

We have all been filled with sorrow for the sudden death of our beloved and excellent brother, the Rev. Palmer Dyer. Cut off by drowning, almost literally in a moment, in the twinkling of an eye, he left another addition to the rapidly accumulating warnings we have, that in the midst of life we are in death. He was laboring assiduously and successfully in the Essex County Mission. I visited his sphere of duty, soon after his death, confirmed 20, to whose preparation for the holy rite he had given faithful attention, and experienced much melancholy satisfaction in observing the strong hold which he had on the affections of his people, and the demonstrations which he had left of ability and faithfulness in his ministry. All this accorded exactly with my knowledge of the superior Christian excellence of his character, and his superior aptness and meetness for the ministry of reconciliation. There is no room to doubt that he was *ready*, even for the *very sudden* summons which bid him home. What renders our brother's death more mournful to human apprehension, is the circumstance that he had recently recovered from physical disability which had for some time entirely unfitted him for pastoral duty, and was engaged in his arduous functions with a zeal, labor, and efficiency unexceeded, I believe, in any period of his ministry, although it had all, when health admitted, been eminently devoted and faithful. During his retirement from active duty, as well as at other times, Mr. Dyer was a faithful servant of the Church, through the press, having published various tracts of great value for their sound, edifying, and Catholic views of evangelical faith and duty.

The death of the Rev. Ravaud Kearny, Rector of St. Paul's Church, Redhook, Dutchess county, was particularly impressive for myself, from the circumstance of the near equality of our ages, and of our having been associated as classmates in our College course. He was one of six of that class, who devoted themselves to the ministry of the Church, of whom three have now fallen asleep. The ministry was not his purpose while in College. Some time after he graduated, however, his mind became deeply impressed with the truths and requirements of the gospel; and forsaking temporal pursuits, for success in which he had eminent domestic and social advantages, he gave himself to the ministry with an honesty and spirituality of purpose, and a heartiness of devotion, which he appears to have carried with him to the last.

The Rev. James Thompson, Rector of St. Paul's Church, Oakhill, Greene county, entered the ministry at a comparatively late period of life, but devoted himself to it with an assiduity, fidelity, and disinterestedness of labor, which indicated the pious purpose of making up for not having earlier taken the field. It pleased God to spare him for more than thirty years of labor. The greater part of the time was given to laborious, and a portion of it to very extensive missionary duty. The infirmities of age at length compelled him gradually to diminish his services, until, for some time before his death, they were entirely suspended, and he was at length gathered unto his fathers, full of years, and justly venerated and beloved for the qualities which best adorn the character of the man, the Christian, and the Christian minister.

The Rev. Salmon Wheaton, D.D., late Rector of St. John's Church, Johnstown, Fulton county, having been for many years one of the truest, best, and most respected of the clergy of another Diocese, removed into this between four and five years ago, and entered on the duties of the above-named parish. To the many who knew this excellent brother, I need not say with what fidelity he discharged those duties; and all his past history prepares them to hear of the esteem and love with which his flock appreciated his eminent excellence as a Christian and a pastor. At length, however, a tedious and painful malady compelled him to resign his Rectorship, and retire entirely from pastoral duty; and having, for many months, been the means of illustrating the meek and calm triumph of the gospel over bodily suffering, it terminated in being the instrument of God's calling to Himself His good and faithful servant.

Brethren:—let us not fail to lay seriously to heart the seven-fold call which we have thus had to *consider our latter end*. Let the thought that we are dying men, every moment exposed to the summons to our account, be always present to our minds. Especially, engaged as we now are, in the Church's work, let us never forget the awful character impressed upon the Church of God's appointed instrument and agent for preparing us for death, and after that for judgment. With this in view, the reasonable mind will see that the Church must be taken, sustained, and cared for, as God has made it, and not as man would have it; and will often be led to pause and ask, whether that probation for death and eternity, for which God has given us the Church, is duly regarded in all that is said and done in reference to that Holy Society.

I now proceed to the detail of my Episcopal and Pastoral acts through the year, premising, however, that those of the latter only are named, which occur *on my visitations.* While at home, I am much engaged in administering the sacraments, performing Divine service, preaching, and other pastoral duties not recorded in my Episcopal journal.

Sixteenth Sunday after Trinity, October 1st, 1843.—In St. John's Chapel, *New York*, admitted to the priesthood, the Rev. Libertus Van Bokhelen, Deacon, an Instructor in St. Paul's College Point, Queen's county.

In the evening, confirmed 3 in St. Mary's Church.

Seventeenth Sunday after Trinity, October 8th, 1843.—Preached morning and afternoon, for the parish of St. Luke's Church, Rossville, *Richmond county*, at the residence of one of the wardens.

Monday, 9th.—Laid the corner stone of St. Luke's Church.

Wednesday, 11th.—Preached in Zion Church, Greenburgh, *Westchester county.*

Thursday, 12th.—Confirmed 18 in Christ Church, Tarrytown, in the morning.

In the evening, married a couple in the parish of St. Paul's Church, Sing Sing.

Friday, 13th.—Confirmed 12 in St. Paul's.

Eighteenth Sunday after Trinity, October 15th.—In the morning, confirmed 2 in the Chapel of the United States Military Academy, *West Point.*

In the forenoon, confirmed 5 in St. Philip's Church, Philipstown, *Putnam county.*

In the afternoon, confirmed 23, in St. Mary's Church, Cold Spring.

Monday, 16th.—In St. Peter's Chapel, Peekskill, *Westchester county*, preached in the morning, and confirmed 4 in the evening.

Tuesday, 17th.—In St. Luke's Church, Somers, confirmed 9, and administered the communion.

Nineteenth Sunday after Trinity, October 22d.—Preached morning and afternoon, and baptized 3 children in St. George's Church, Astoria, *Queens county.*

Twentieth Sunday after Trinity, October 29th.—Confirmed 4 in the Seamen's Temporary Mission Chapel, *New York.*

Twenty-second Sunday after Trinity, November 12th.—Preached morning, afternoon, and evening, in St. George's Church, Hemstead, *Queens county*, and paid a pastoral visit to a sick member of the parish.

Twenty-third Sunday after Trinity, November 19th.—In St. Ann's Church, Morrisania, *Westchester county*, admitted, by request of the Bishop of North Carolina, to the Order of Priesthood, the Rev. Charles Aldis, a Deacon of that Diocese, who had been chosen Rector of St. Ann's.

Mr. Aldis has since been transferred to this Diocese, and settled in the charge of the above parish.

St. Andrew, the Apostle, Thursday, November 30th.—It gave me very great pleasure to perform an appropriate service, specially set forth by me on occasion of the raising of the frame of the Seamen's Floating Mission Church, *New York.*

Friday, December 1st.—At a special confirmation in St. John's Chapel, confirmed 2 persons, who were about to leave the country.

Advent Sunday, December 3d.—Confirmed 7 in the Temporary Chapel of St. Thomas's Church, *Brooklyn*, and preached there again in the afternoon.

Tuesday 5th.—Received from a Committee appointed, according to the Canons, to investigate certain imputations which had come to my knowledge, unfavorable to the character of the Rev. Flavel S. Mines, a unanimous report that those imputations did not furnish grounds for presentment, and that there was no just cause for them. As this excellent brother is engaged in very faithful and efficient labors in a foreign country, where his parishioners and friends cannot be expected to have access to all the circumstances which *here* enable us to form a just estimate of the case, it is no more than an act of justice for me to add, that there is nothing in the circumstances thereof to detract in the least from his claims to confidence and esteem.

Saturday, December 23d.—Officiated at a funeral in St. Peter's Church, Westchester, *Westchester county.*

Sunday after Christmas, December 31st.—Preached and administered the communion in St. John's Church, Yonkers.

First Sunday after the Epiphany, January 7th, 1844.—In the Mission Church of the Holy Evangelists, *New York*, admitted to the order of Priesthood, the Rev. Charles H. Williamson, Deacon, Minister of the Second French Congregation in that city.

It gave me very great pleasure to witness the extensive and beautiful improvements in the Church of the Evangelists, adding much to its adaptedness to the comfortable and solemn performance of the ministrations of the sanctuary. These were not accomplished through the treasury of the City Mission Society, to whom the building belongs; but by funds specially raised by the congregation and its friends, as the result of the prosperous condition of the mission, and the strength of the public confidence therein.

In the afternoon, confirmed 8 in the Temporary Chapel of the Garrison on Governor's Island, *New York Harbor*, of which the Chaplain, the Rev. John Wayland, D.D., was a Presbyter of this Diocese. He has since been transferred to the Diocese of Western New York.

Tuesday, 9th.—Married a couple at Jersey City, in the Diocese of New Jersey.

Second Sunday after the Epiphany, January 14th.—Confirmed 14 in Calvary Church, *New York.*

Third Sunday after the Epiphany, January 21st.—Preached, morning and afternoon in St. Matthew's Church, Jersey City, in the Diocese of New Jersey.

Tuesday, January 30th.—Confirmed at her residence a sick member of St. Luke's Church, *New York.*

Septuagesima Sunday, February 4th.—In St. Luke's Church, admitted to the Priesthood, the Rev. Reuben Riley, Deacon, the Assistant Minister of the parish.

Mr. Riley has since removed to the Diocese of Maryland.

Friday, 9th.—In St. John's Chapel, pronounced sentence of degradation from the ministry, on Rev. Nathan Kingsberry, who had been convicted, on trial according to the Canons, of sundry acts and habits of scandalous, disorderly, and immoral conduct.

Sexagesima Sunday, February 11th.—Confirmed 61 in the Mission Church of St. Matthew. This Church, too, I was much gratified to find greatly improved in its internal appearance and arrangements, another fact illustrative, in the pecuniary means for effecting the change, which were raised independently of the Treasury of the City Mission Society, of the success of the Mission, and the public confidence in it.

This was the first confirmation in St. Matthew's, and the occasion satisfied me, as had a few previous visits to the Mission, that the Church has much to hope for the good of its blessed cause, from the services of the devoted, faithful, and experienced missionary.

You may rest well assured, my brethren, that there is no more useful department of Missionary operations than that proper to this Society. But a vast increase of its blessed spiritual and moral influences is needed. When such unexceptionable provision is made to counteract the impiety, blasphemy, and vice, which so lamentably characterize our city, there are those who, when God ariseth to judgment, will have an awful account to give for so little resistance to their growth among us.

Quinquagesima Sunday, February 18th.—Confirmed 36 in the Church of the Annunciation.

Tuesday, 20th.—Consecrated "The Floating Church of our Saviour for Seamen." This truly beautiful, and very commodious building is, I believe, the first instance of an edifice in true Church form, being erected on a floating deck. It has attracted much public admiration, and may be hoped to be, as thus far it has proved, a great blessing to the large, interesting, and important, but too much neglected class for whom it has been provided. We are indebted for it, under God, to an association of young men of the Church, known then as the "Young Men's Church Missionary Society," and it is an evidence of their pious enterprise which it gives me the highest satisfaction to record.

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* "It is true, applications to which necessity forced me, from time to time, to the Vestry of Trinity Church, from whom I have received all my support, found in that Board such favor with kind and liberal friends as to lead to votes for my relief. And I beg that the above remarks may not be so unjustly construed as to be deemed inconsistent with the grateful feelings with which I record this fact. It is obvious, however, that the continuance of such a state of things ought not to be expected of me."

The Church in this country, brethren, owes a debt to the country, and to the God who has dealt so mercifully with it, which it is most sadly and ungratefully repaying. I mean that debt which is to be discharged, as by the general liberal maintenance of the Church, and promoting and strengthening of its cause, so especially in the several departments of domestic, diocesan, city, and seamen's missions. To the last, the sacred temple of which the consecration has just been named, is attached. It is a department on this I believe first systematic introduction of which into our Church I most sincerely congratulate all the Church's good friends, especially those in this city, and more especially the beloved and respected young brethren who have so distinguished themselves in its establishment, and the Rev. brother whose faithful ministerial services therein have been so much blessed. I trust, however, that this is but a beginning of widely extending Christian benevolence in the same line, which will ultimately do the Church's duty in reference not only to the hardy sons of the Ocean, but to those also of similar calling through the immense extent of our inland navigation.

Christians ought seriously to bear in mind that every crew composed of persons not under the habitual influence of the piety and morality of the gospel, which visits a heathen or Mohammedan port, cannot do otherwise than have a most hardening influence on the natives, and be directly contributive, not only to the putting back of the work of their conversion, which must be dear to every Christian heart, but to the direct and positive strengthening among them of impious and blasphemous views of the true God, and of Jesus Christ whom he hath sent. It is mournful, and has often given me unfeigned surprise, to think how many of our merchants and sea-captains, themselves men of unimpeachable moral characters, and some of them of exemplary piety, have come far short of proper sensibility to the characters and conduct of those whom they are sending or taking, as received representatives of a Christian land, into the midst of heathens and Turks. God grant that it may be so no more; but that the Church may have ample ability provided to apply the means which, by His blessing, may counteract the sore and dreadful evil! And may He, by His grace, impress on all a deep conviction that the cause should meet an earnestness and liberality in its promotion, proportioned to the shame of past delay, and to the incalculable evils that have flowed from it! The more zealous one is for Foreign Missions, the more devoted should he be to a department of Christian charity which, like that now considered, is so necessary to the removal of one of the most formidable obstacles to the success of those missions.

The Young Men's Church Missionary Society, originally intended as auxiliary to the missionary organization of this Diocese, and to the General Board of Missions of our Church, has since been newly constituted as a primary Church Institution, under the title of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York." Under this new organization, the Society has been incorporated by the Legislature. I suggest the propriety of action by the Convention in its behalf, similar to that by which, in 1831, the New York Protestant Episcopal City Mission Society was recognized as an agent in our Diocesan Missionary concerns.

(*To be continued.*)

Communications.

For the Churchman.

Dear Mr. Editor,—I was much edified with your remarks upon the subject of our coming General Convention; and doubt not that all who read your valuable paper have felt encouraged and strengthened in their attachment to the Church; and in their confidence in her stability. And I could not but be forcibly impressed, as I doubt not others have been, with a circumstance I never so particularly noticed before; which shows the acknowledged dependence of the Church upon Her Divine Head; and her faith in His guidance and protection. I refer to the collects for the 15th and 16th Sundays after Trinity, which by a supernatural instinct, if not by express design, she has made to precede a few weeks the great ecclesiastical council of the Catholic Church in these United States. She throws herself upon the protection of her Lord, beseeching Him to "cleanse and defend her;" and as she "cannot continue in safety without His succor" to "preserve her evermore by His help and goodness."

And what is worthy of every Churchman's profound gratitude, when he considers that "he was born in her," and can appropriate without stint all her privileges; is the realization of Catholic union and communion, which the use of those collects affords. Here are prayers—to say nothing of others—coming just before a season of excitement,—as it is at all times likely to be to some extent,—when the combined wisdom and experience of the Church are met to deliberate on her welfare, here are prayers in which every devout son and daughter of Zion is called on to supplicate for God's especial guidance, succor, and protection; that she may be "kept from all things hurtful," and "led to all things profitable for her salvation." The great heart of the Church goes up in one strong cry and mighty supplication. "The congregated host, all speaking the same thing;" and their separate wish and hope, and trust, and faith *collected* in one energetic outpouring to the Lord of Sabbaoth, rises as a cloud of incense from the earth.

Why should you not then speak so confidently of the future peace of the Church? Though others, our enemies, may count it mere bravado, and an attempt to blind the community and our own people to danger; yet they will find that you spoke deliberately, and with full understanding of the grounds on which peace, and quiet are to be confidently looked for. If the Lord is present, where "two or three are met together" and "agree as touching any thing that they shall ask," how much stronger reason for our belief in His guidance and succor, when the multitude of the Christian host agree in supplicating for peace.

I have not alluded to the goodly company of England's noble Church and her dependencies. But surely it is a powerful encouragement to our faith, to know that, from the sea-girt isle, from "India's coral strand in the East, and from the South—

> Where Afric's sunny fountains
> Roll down their golden sands,"

from the forests and plains of Canada, and "from the islands of the sea," the same prayer has ascended from the lips of myriads of the pious and the good, not only for themselves, but for others, their brethren of the Holy Catholic Church.

> Oh no! "we will not fear though the earth be moved,
> And though the hills be carried into the midst of the sea,
> Though the waters thereof rage and swell,
> And though the mountains shake at the tempest of the same,
> The river of the flood thereof shall make glad the city of God,
> The holy place of the tabernacle of the most Highest.
> God is in the midst of her, therefore shall she *not be removed.*
> God shall help her, and that right early.
> The *Lord of Hosts is with us,*
> The *God of Jacob* is our refuge."

PRESBYTER, CONN.

For the Churchman.

Hymnody.—No. 2.

Mr. Editor,—In my last, having stated some of the faults of ordinary hymns, I went on to consider our necessity of employing them. I stated then that our use of them must therefore depend upon certain conditions. And except these conditions were fulfilled that by no means could hymnody be the great advantage to us which it is capable of being.

Let us, therefore, consider what a hymn is, and from this investigation we shall easily discover what these conditions of usefulness are. A hymn is properly a poetic composition, intended to be sung by a congregation on the occasion of religious services. These three requirements, therefore, it must answer: it must have poetical merits, it must be suited in its sentiments and style to be sung, not by one or two, but by a whole congregation; and besides these two, still further must it be modified by the consideration that it is upon an occasion of solemn and public worship it is employed.

The effect of the first ought to deprive it of meanness and feebleness, and the ordinary defects of such compositions, to render it simple and forcible, incapable of offending the taste of the most fastidious, yet easily felt and comprehended by the most uneducated. That of the second should be, that the hymn should be an expression, not of individual feeling, but of those emotions which should arise in all hearts generally, that it should express, not the heart of one man, but that of the one humanity which belongs to us all. And the third qualification, this should secure it against that fondling and familiar tenderness so common in the German Moravian hymns,* and endue it with the reverential spirit of love which peculiarly befits a hymn to His praise who died for us.

Now, Mr. Editor, with regard to the first of these merits we are well enough off. Our collection, as far as its poetical merits are concerned, is in the first rank. There are, to be sure, occasionally instances of slip-slop,† namby-pamby‡ verses, made merely for the rhyme, and no small quantity wherein the "sentimental" merely is substituted for Christian sentiment,§ the unreal sublime,‖ and very unpathetic pathos indeed; still, notwithstanding these blots, we have a collection which, in the way of poetry, is very creditable indeed.

We pass thence to the second condition,—that the hymn is intended to be sung in a congregation. Now that it is so implies unity, for why should it be sung by all but that it is the expression of the feelings of all that unite in it? And this unity is of a two-fold nature; first, an unison with the tone and temper and doctrine of the denomination; secondly, of the people of that particular Church. That the hymns have this double unison is manifestly a necessary condition to its being advantageous to the progress of the particular denomination.

Let us now take examples, and we shall see that in all cases wherein hymnody was an instrument of progress, this double unison existed,—say Luther, Zinzendorff, Wesley. Here are three individuals, of three as different characters as may be. Their doctrine, too, though founded on the same dogma, is wrought out in the most different way in the world. Their sects are each, as far as they are perfect, true copies of the character of the men—Luther, Wesley, Zinzendorff, individually have their own personal character stamped upon the Lutherans, Moravians, Methodists. Look then to their hymns, examine them, and there again you find the characters of the three men respectively, clearly expressed in their hymns.

Here then is the twofold unison in the hymns. The unison of the sentiments and feelings of the congregation, the unison of those of the sect. Hence their power and progress. And this also shows how it is that these same hymns are no strength to us, for the very principle of selection which has brought them in destroys this twofold unison; with their sects they had been in their places, but with us they are strange tones—discordant symphonies,—snatches of melody which, however melodious in themselves, are not in unison with the tone and feeling of the Church Catholic, or of a congregation in it.

Nay, is it not certain that there are many of the hymns whose teachings are wholly contrary to those of the Church?—that express the feelings and notions of them who place justification in inward emotion and inward feeling, and call that faith? For instance,—

> "Where is the blessedness I knew
> When first I saw the Lord;
> Where is the soul-refreshing view
> Of Jesus and his word?
> What peaceful hours I once enjoyed,
> How sweet their memory still;
> But now I feel an aching void
> The world can never fill," &c.

Is not the sectarian view here taught, that we are justified by feeling?—the miserable folly that to these feelings we are to look as a criterion of our state instead of our obedience to the law of our Lord?—the notion that when we are downcast in spirit then is the Spirit of God gone from us, clearly comes out in the next verse:—

> "Return O Holy Dove, return," &c.

This is their teaching instead of the true doctrine that being Christ's, except we finally fall into sin that destroys the soul, He remains with us alike in sunshine and in gloom.

This is only one instance out of many. For we may go through our hymns and find many hymns which are only the echoes of this "justification-by-feeling" theology; can we think that these, by the above principle, will benefit the Church? or need we wonder that, opposed as they are to our spirit, they are sung with but little zeal and little spirit by our people?

People however may say, this gathering of different kinds is useful. So it is, if we consider the Church to be a selection, an eclectic, or "omnibus" Church. He that says so, let him at once show the ground that he stands upon, and no harm is done; for he does not believe in one Catholic and Apostolic Church. W. A.

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* For instance, in one of Charles Wesley's hymns, speaking of our Lord's sufferings upon the cross,—

> "That *dear* disfigured face."

Mere Protestantism rarely can contemplate the suffering humanity without falling into this wretched fault. The Church only can view the wounds of him who assumed our humility with due reverence and awe, and at the same time with tenderness of feeling. For examples of this reverential tenderness in meditation upon the sufferings of our Lord, see Jeremy Taylor's Holy Living and Dying and Sherlock's Practical Christianity.

† Hymn 151:—

> "Lord my God I long to know,
> Oft it causes anxious thought;
> Do I love thee Lord or no,
> Am I thine or am I not?"

Besides the disagreement of this with our Catechism, which says that in Baptism we are made "members of Christ, children of God, and inheritors of the kingdom of heaven," and therefore leaves no doubt, "no anxious thought," "am I thine or am I not." Besides, this tang of false doctrine in the hymn cited we, although it be in the Prayer-book,¶ have no compunction in saying that the poetry of it is very slip-sloppish indeed.

‡ Hymn 113:—

> "Lord, how delightful 'tis to see,
> A whole assembly worship thee:
> At once they sing, at once they pray:
> They hear of heav'n, and learn the way.
> I have been there, and still would go;
> 'Tis like a little heaven below," &c.

Are we not justified in calling them babyish verses, namby-pamby? "I have been there"—if this hymn is to be sung in Church where is "there" the word usually denoting a different place from that in which at the time we are?

§ Hymn 115:—

> "Blest is the man whose soft'ning heart
> Feels all another's pain:
> To whom the supplicating eye
> Is never raised in vain:
> Whose breast responds with gen'rous warmth,
> A stranger's woe to feel;
> Who weeps in pity o'er the wound
> He wants the pow'r to heal," &c.

Is there not here the very spirit of Sterne's mania? Are not these lines composed of the slang phrases of the sentimental school hitched into rhyme?

Again: the 27th hymn is a bright example of the sentimental:—

> "Blest is the tie that binds
> Our hearts in Christian love:
> The fellowship of kindred minds
> Is like to that above.

* * * * *

> We share our mutual woes,
> Our mutual burdens bear;
> And often for each other flows
> The sympathizing tear.
> When we at death shall part,
> How deep, how keen the pain!
> But we shall still be joined in heart,
> And hope to meet again," &c.

I cannot imagine that he who wrote this could have any true or heartfelt realization of the communion of the Church on earth with the Church in heaven; nor can I think that for that solemn feeling such unrealities as are in this hymn are advantageously substituted.

‖ In one of the Metre Psalms, speaking of God's omnipotence,—

> "He makes the rolling waves to sleep,
> The sleeping waves to roll:"

Of course in their sleep!

¶ My γνωστοί! The psalms and hymns are no part of the Prayer-book, though commonly bound up with it.—*Ed. Churchman.*

For the Churchman.

Mr. Editor,—There is a question I would wish to put generally to those who are zealous and earnest in defending or propagating Catholic doctrine, whether in conversation or otherwise, which appears to me to be well worthy deep consideration. Are we not too anxious to repel the assaults and cavils of irreligious men, while we give too little attention to the honest or conscientious objections and difficulties of sincere and devout men without the Church's fold, who ignorantly, yet earnestly and piously, do seek for a close communion with God? As every individual Christian ought to value the criticisms of good and not evil men upon his own conduct, so ought the Catholic theologian to prepare himself most especially to answer on the Church's behalf the objections of the humble inquirer after truth; for such men as they speak from the heart, so they meet the truth on the right battle ground, for Christianity seeks to win the heart. The following letter sent to me by a pious Presbyterian friend, for whose union with the Church I pray daily, exhibits in my opinion the real difficulty which the conscientious dissenter feels in assenting to Church principles,—a difficulty which if it could be *truly and universally* applied to the *whole history* of the Church, would, I confess, be to me unanswerable. There is not the least breach of confidence in publishing it, for I have so mutilated it, that no one except the writer himself could detect the authorship.

——, *July*, 1844.

My Dear ——:—Your letter with the two pamphlets, sent by express, came to hand after a long delay—you committed the mistake of paying the postage, so that there ceased to be an object to the agent to deliver it, and thus it lay in D——'s store in A——, until by accident, one of my fellow students got a hint of there being something there for me. I am now as you see above, in Pennsylvania, having left A—— a few weeks since. * * * *

I came here partly hoping relief from change of climate, and partly from personal attachment to Dr. ——, who has * * * * and removed here, where he formerly resided, (my health has improved and is improving, and hope, ere long, to be permitted the full use of my voice.) I am delightfully situated here, two and a half miles from P——, just on the banks of the ——; have access to two fine libraries, and all things requisite to aid me in my studies—so much to account for the date of my letter. I read your two pamphlets, but without being convinced; the difference between me and the High Church Episcopalian is one upon first principles; if they are right, I am wrong in my views from the beginning. I am wrong as to my notion as to what religion is, what its object is, and what our blessed Saviour had in view in coming into the world—what are the promised influences of the Holy Spirit, and what are the effects of that influence. Conversion becomes an entirely different thing, and every thing from first to last becomes changed. Either I have never had a right conception of the gifts and graces of the Spirit, or they have not followed the line of "Apostolic Succession." If I search the Bible to learn what they are, and then turn to those who profess, at least, to be the only covenant heirs of these graces, to look for them as a general rule, I find them in no great abundance. If doubting my capacity to distinguish the mysterious gift, I turn to the same holy volume to learn the *effects* of this "inward grace," I look through the "Succession" for a long series of centuries without gladdening my eyes, for hundreds of years, with a single trace. At the present day, comparing the best of those who are in the line of the succession, as they believe, (I speak not now of individuals,) with those denominations who are without, and they are lamentably deficient, and in the other divisions, the Roman and Greek, I see not a single effect of a grace—not a solitary mark that they are members of the body of Christ. Perhaps you may think I express myself too strongly, but this is my serious belief, the more I reflect, the more I become convinced that the difference between me and consistent High Churchmen is one of first principles. Indeed, I am much mistaken if your views on many of the above mentioned points have not undergone a radical change since we were together at ——; and if you carry out your principles, you will change yet more, or perhaps I should say, trace back your conclusions to first principles. You see, then, that Mr. Law could hardly have satisfied me even if his *reasoning* had been conclusive, for the want of going back to first principles; but I cannot agree with you in regard to his reasoning, even * * * * * * * * * you see, my Dear ——, that on this subject we are indeed far apart. I may be in error, but if so, I believe it is not from want of examination, it is a question on which I have bestowed much attention. Not so much I confess on account of its appearing intrinsically important, as from the importance attached to it by others; in the examination I have found as I thought, great and insurmountable objections to what I suppose to be your views on this subject. I cannot of course go at length into an argument on this subject—it would only show more clearly perhaps how widely we differed. God grant that if we are in error we may be enabled to see it, and have grace given to remove it, and above all, that we may still hold together the unity of the Spirit, even should it be at the expense of a happy inconsistency with some of our opinions. God has been good to me, and greatly blessed me since I first consecrated myself to his service—with David will I praise him while I have any being—may he still be our God, and we his dutiful affectionate children.

Yours in Christ, ****.

Our Saviour said, "Let your light so shine before men, that seeing your good works they may glorify your Father in heaven." And whether it be logically correct or not, men will so argue and judge. They know that the object of the Christian scheme is to bring the hearts of men back to God; and shall they be taught to think that such a gracious scheme, so divinely planned, has failed? Now, it is true that the writer of the above letter is in point of fact almost entirely mistaken. If he had indeed, (as I firmly believe he thinks he has,) "looked through this succession for a long series of centuries;" if beginning with the personal biography of Christ during his thirty-three years of humiliation, he had compared with it, and with the lives of the Apostles, the daily walk and evidences of the inward life of their followers in the "Church of the Succession," such as Saints Ignatius, Polycarp, Cyprian, Basil, Ambrose, Augustine, Gregory; and in later times, Saints Anselm, Bernard, Hugh; and still later, Saints Ignatius, Francis, Zavier, &c., or Bishops Ken, Andrews, and others in the English communion, at a time when the saintly life, though seldom found, was, (thank God,) not yet extinct nor even feeble, or had he known in this small American Church to which we belong, one whom it was the blessed privilege of a few to know, and the misfortune of many to misunderstand because they knew him not—one whom I cannot but look upon as the especial gift of God to a struggling and growing, but still languishing communion. Did he but truly know the daily walk and conversation of these saints, he would have felt one power of the Church which no other society ever did possess the ability of training up saintly men to *holy perfection.* But alas, all this knowledge he had not; for what access has a Protestant in these days to the biographies of saints. In truth, dissenters only look at what they see about them, and what a sight does the Church (I speak of it now as a congregation of individual Christians) present? Do we in truth exhibit that superiority in piety, faith, self-devotion, charity, prayerfulness, and zealous activity which the members of an apostolic Church ought? We claim more than other societies calling themselves Christian, and we can prove it by verbal argument, and have done so again and again, till the mind becomes tired of mere reason, but where are our *visible proofs.* Come let us produce our *Saints* that they may testify to the incredulous.—Alas, we have no reason to boast, we ought for very shame to lay our hands on our mouths, and our faces in the dust. We have good men, (God be praised,) but where are the successors to the Saints? Indeed! it is right that we confess our shame, and put on sackcloth instead of pride. If we have preserved this unmerited grace, the faith, the sacraments, the ministry—yet we do not exhibit the holy ardor, the spirit of sacrifice, the voluntary poverty, for Christ's sake, the supernatural elevation of soul, that want of worldly wisdom which characterized the "ages of faith."

There is a logic in personal holiness which beginning at the heart carries the reason as it were by storm, and that too where logical precision or passionate eloquence have battled in vain, and herein lies the secret—why Christ often selects his simple and unlettered children rather than any other to confound the world. And this I confidently affirm is the best way to advance Church principles. All the learned in the land gathered out of every sect cannot argue down a pure hearted Catholic in whom Christ is manifestly developed.

ALBAN.

The Churchman.

New York: Saturday, October 5, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, AND OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

New York Annual Convention.

We now resume and conclude our sketch of the proceedings of the Annual Convention of the Diocese. The reading of the Bishop's Address by the assistant chairman, (the Rev. Dr. Wainwright,) followed the happy settlement of the question of appeal. It treated as usual of many important matters, among which the state of the Episcopal Fund held a prominent place; adverted with affecting interest to the deaths within the last ecclesiastical year of several excellent clergymen of the Diocese, including the lamented Carey; and concluded with a statement of the yearly Episcopal acts and labors, of which the following is a brief summary.

In the course of the year, the Bishop has travelled 3200 miles; ordained 10 Deacons, (of whom 8 are Alumni of the General Theological Seminary,) and 4 belonged to other Dioceses,) and 12 Priests; instituted 3 rectors; laid the corner-stone of 3 churches, besides solemnizing the *raising* of the Floating Church of our Saviour for Seamen in this city; consecrated 5 churches; confirmed 1253 on 71 occasions; administered the Holy Communion 36 times; and preached 187 times. The candidates for orders are 51 in number.

Immediately after the reading of the Bishop's Address, James A. Hamilton, Esq., of Greenburgh, introduced a resolution to suspend the order of business in order that that portion of the Address which treated of the deficiency in the salary of the Bishop might be referred to a special committee to report as soon as possible to the present Convention. The object of the resolution, it was stated by the mover, was to give sufficient time for the consideration of this important matter. Still as the tendency of the motion, if passed by the Convention, was such as to contravene the principle which had just been established by such a powerful majority of both orders in the question of appeal from the decision of the Bishop, and also to commit that majority to a course which might be made available in future questions by the minority; the resolution was met at once by an intelligent and determined opposition. After a debate of some length, in the course of which the opinion of the Chair and of the great body of the Convention was sustained by many of the most influential and honored of our laity, the question was called for and taken by ayes and noes in both orders, and resulted as follows: Clergy, aye 30, no 84. Laity, aye 40, no 70. Divided 2. So for the third time, the Convention by an overwhelming vote maintained right views and principles; although that vote was diminished, in the knowledge of the writer, in the case of more than one clerical and lay representation by the impression that the resolution was a *bona fide* and desirable effort to expedite action in the matters of which it treated. A motion was then made and carried that the House take a recess of 10 minutes in order to prepare ballots for the various annual elections, which was the next regular business. The balloting was then proceeded with on the part of the clergy; and, notwithstanding an objection by Mr. Duer, (who seemed singularly given in the earlier part of the session to objections, scruples, and other delays,) that under the rule of order the House must adjourn, was concluded by the laity, when at 4 P. M. the Convention adjourned.

7 P. M. At this hour the Convention was called to order by the Bishop, when the tellers reported the result of the balloting of the afternoon. But as this was given in our last week's number it will be sufficient to state in general that the regular Church ticket prevailed in all the elections by majorities varying from each other at the most but by 3 or 4 votes. The highest vote on the part of the majority was 97 of the clergy, and 76 of the laity. The lowest, 92 of the former, and 71 of the latter. On the part of the opposition, the largest vote was 25 of the clergy, and 41 of the laity. The least, 20 of the former, and 37 of the latter. The announcement of the result was received with silent satisfaction by the advocates of Church authority and order, as more completely corroborative than was anticipated even, of the approval both by the clergy and laity, of their general principles and measures.

The committee on the Incorporation of Churches reported the names of five new ones, which, on motion, were successively received into union with the Convention.

Mr. John Jay, introduced a resolution relative to St. Philip's (colored) Church in this city. He stated that this parish was established 25 years ago, under a faithful Pastor, and has always been recognized by the Bishop, yet it had always been in a state of separation. Its former Pastor, blameless in life, and lamented and honored by all in death, had never had a seat in this Convention; as was the case also with the present one, the Rev. Mr. Frazer. As the Convention is a representative body, and this congregation though subject to its control, is not represented in it, it seems a breach of Church unity and order, and hence it would appear proper to inquire into the reasons of so irregular and uncatholic a posture of things. He therefore moved that "the committee on the Incorporation of Churches be instructed to inquire into the reasons why the Church of St. Philip's in this city has for more than 20 years continued in a state of schism." The Chair decided that the resolution was not in order till the miscellaneous business of the Convention was reached. The report of the Treasurer was then presented and read. The committee on the General Theological Seminary reported the number of Trustees to which this Diocese is entitled. The committee on the Episcopal Fund reported that the amount of the same was as reported last year; and asked for the permission of the Convention to apply to the Legislature for powers as a Corporate Body, that their funds might be properly invested and secured. The resolution embodying this request was subsequently carried.

The committee on Diocesan Missions reported that they were compelled by the state of the treasury to allow of no new stations, and without relief must abandon some already occupied. There was an alarming deficiency of nearly $1700 due to the Missionaries on the 1st October, besides the last payment of $500 due to the Missions of the Western Diocese the coming year.

The Trustees of the Fund for Aged and Infirm Clergymen made their report, showing the receipt of $2540 in the past year, and a balance in their hands of $2000, which had been properly invested. The sum of $1030 had been paid under the Canon to 4 clergymen. The flourishing state of this important institution was gratifying to all hearts; and to none more gladdening than to those whose years or infirmities indicate the approach of the time when the obligations of the Church to their faithful labors will in this way at least begin to be repaid.

The committee of the Society for Promoting Religion and Learning reported very unfavorably of their condition. There was a deficiency in the amount of the collections for the support of the present small number of candidates for the ministry of nearly $1000. So that in its present state, the experiment might be considered almost a failure. Something must be done by the Church for the more effectual operation of this most important institution. There are 160 parishes in the Diocese; so that it appears that there is actually less than one candidate supported by 30 parishes.

The miscellaneous business of the Convention having been announced, the Rev. Dr. Higbee offered a resolution that a committee of seven be appointed to take into consideration the subject of the deficiency in the salary pledged to the Bishop, and report to this Convention as soon as possible. The resolution was carried unanimously and the committee appointed.

The Rev. Mr. Richmond, of N. Y., offered a resolution to the effect that in view of the alarming deficiency in the funds of the Treasury of Diocesan Missions, every clergyman having charge of a parish should, on next Easter Sunday, or on the Sunday immediately preceding or following, make a special collection in behalf of this object. After some debate and many objections on various grounds, on motion of John A. King, Esq., of Jamaica, the resolution was laid on the table.

The Rev. Mr. Mead, of St. Clement's, moved that so much of the Address on the concerns of the Diocese as related to seamen should be referred to the committee on the Society for Seamen in this city and Port.

The Rev. Dr. McVickar moved as an amendment, that this society should be placed on the same footing in relation to the Convention as the City Mission Society; but, on an objection by the Rev. Dr. Anthon, withdrew his amendment till time should be allowed for a necessary alteration of the present Canon on this subject. After some discussion, in the course of which Dr. McV. explained that the effect of the resolution would be to bring the society under the operation of the Canons governing the City Mission Society, by which every missionary thereof is entitled to a seat in the Convention, while no new powers were conferred, and no change was made in the relations of a single individual; the resolution was carried. Mr. Mead then proposed an amendment of section 4th, Canon XVth, in conformity with his resolution, which was laid over for consideration.

The Rev. Dr. Higbee moved that the committee on the Seminary, having reported that this Diocese is entitled to 47 Trustees, the Convention do now proceed to elect that number *by ballot.* This motion produced much excitement, and led to a discussion evincing more warmth than marked any other period of the session. It was objected by several members that this course was novel, contrary to that of all preceding Conventions, tending in the present position of parties in the Diocese to injurious and deplorable consequences, and seemed aimed particularly at certain persons and sentiments obnoxious to the mover and those whom he represented. This last imputation Dr. H. resented with much warmth, maintained that his motion was made in good faith, entirely disclaimed any sinister motives, and argued that it by no means necessarily followed that because one course had usually been pursued, another sanctioned by the rules might not be adopted. At the same time he affirmed that had the other course first been proposed, he would probably have assented to it.

In further reply to the objection from past usage, Floyd Smith, Esq., reminded the Convention of the proceedings of yesterday, when the minority wholly departed from that principle in reference to the election of Secretary.

The Rev. Dr. Milnor deprecated the course now proposed not only as novel, but as fraught with very injurious and even dangerous consequences to the Seminary itself. It was charged even now, in other dioceses, with being a New York Institution. We must avoid every thing, therefore, which would give it a party aspect. For himself, he had always been a Trustee and a friend of the Seminary; but if he was now to be balloted for as a candidate he could not consent to stand; he would resign his seat in the Board.

Dr. Higbee again explained that in his motion he had no reference to any action in the Board of Trustees, and still further from his thoughts was any wish or step which should cause him ever to miss that venerable head (alluding to Dr. Milnor) from the Board. He knew him to be a friend of the Seminary, and had no intention of wounding his feelings or those of any individual. But unless the mode of election was changed, we must always retain the same individuals in office, whether they were Puseyites or not.

Other members addressed the House, (among whom were the Rev. Drs. Anthon and Smith, Messrs. Oakley, Duer, and P. G. Stuyvesant,) and for the most part with much feeling, until at length the Rev. Dr. H. Potter, of Albany, moved the postponement of the whole subject till to-morrow at 12 M. The motion was carried.

W. H. Harison, Esq. of Trinity Church, stated that there was an error in the report of the committee as to the number of Trustees to which the Diocese is entitled, and moved its re-commitment for correction, which was done. The House then adjourned.

Friday, 9 A. M.—Morning Service was read by the Rev. Dr. Whitehouse, of St. Thomas's, assisted by the Rev. Mr. Vinton, of Brooklyn, who read the lessons. The Convention was then called to order; the minutes of yesterday's session were read, and after some slight amendment, approved.

The committee appointed on the subject of the deficiency in the Bishop's salary, reported three resolutions to this effect: that this Convention recognize anew its obligation to pay the Bishop the interest of $90,000 annually; that the Rectors of Churches be earnestly requested to present the subject to their congregations, and to take such measures as may carry it into effect; and that a committee of *seven* be appointed to devise the necessary measures to hasten the completion of the original proposed fund of $100,000, and to discharge the arrears due the Bishop.

On the motion to adopt these resolutions, Mr. Harison asked if they were to be allowed to pass *sub silentio?* Similar resolutions had been passed before with little or no effect; and such will be the result in this instance. Year after year the matter has been brought up and pressed upon the attention of the Convention, and the same action taken; and now in the past year the fund had yielded little more than $4,000 towards the Episcopal salary. If the Convention is in earnest, it must do something more effectual. A Canon must be passed enforcing these collections on the part of the clergy, and he for one would see that it was obeyed. Such a Canon he proposed two or three years ago, but it was not adopted. If, however, these resolutions which amounted to nothing, should be urged, he would move that the vote on them be taken by yeas and nays, that we might know who acted on them and who did not.

The Rev. Mr. Richmond observed that we already had a Canon on this subject and proceeded to read it.

Judge Jones, of New York, made some forcible remarks sustaining the resolutions, and expressing his confidence that if the parishes represented on this floor followed out their spirit, all difficulties would vanish. Those resolutions were not a mere dead letter, but presented something tangible and promising in the recommendation of a special committee to devise suitable measures for this emergency.

On motion, the resolutions were read separately, and the first proposed for adoption.

The Rev. Mr. Barlow, of Peekskill, went into a detailed account of the history of the Episcopal Fund, and argued that the proper course would be, in the weakness of most of our country parishes, where means were scarcely equal even to the partial support of their pastors, to make application to the wealthy members of the Church throughout the Diocese for the completion of the fund.

Mr. Harison followed with some corrections of the statement of Mr. B. with regard to the action of Trinity Church in this matter, and showed how largely that Corporation had done for this fund, and towards the salary of the Bishop, under the promise and pledge of successive Conventions to do their part by parochial collections; which pledges had never been made good. Consequently, Trinity Church had at length withdrawn her aid. He still insisted that the fault was not with the laity but with the clergy in failing to make the prescribed collections in good faith.

The Assistant Chairman stated that the hour had arrived for the order of the day; but, on motion of Judge Duer, it was unanimously postponed till the pending business could be determined.

The question was then demanded on the first resolution, and after some few words more was taken, as requested, by ayes and nays. Of the clergy all but five, and all but six of the lay delegates voted affirmatively, and those who dissented expressed their concurrence in the object of the resolution, but preferred other modes of attaining it.

The second resolution was then read, and the question on it demanded.

The Rev. Mr. Messenger, of Brooklyn, moved that this also should be taken by orders.

Mr. W. H. Hill, of Albany, observed that he would make one of the shortest speeches that had been made on this floor. He hoped that gentlemen who lived within a few minutes walk of this House would remember that some members like himself had 150 miles, and others 300 to travel to reach home. Rather then than that the reverend gentlemen should spend another hour in proving that two and two make four, he begged them to give their text to the Convention and keep the discourse for their congregations.

After some further remarks and attempted amendments which were lost, the resolution was put and carried. The *third* resolution was then unanimously adopted, and the committee of seven which it proposed nominated by the Chair.

The order of the day was then called for, when the Rev. Dr. Higbee rose and observed that he found that there was a misunderstanding of the resolution which he offered last evening. He repeated with much emphasis the assurance then made that he intended no reference in that resolution to any existing doctrinal differences. He had thought that a continuance of the old mode of nominating Trustees, a dangerous precedent, would be exhibited. We were forced in this way to vote the same set of names from year to year without any change, or any reference to any circumstances whatever. He would illustrate his meaning by an instance. We now appoint Trustees without consultation with them; and many of these may not find it convenient to attend the meetings of the Board. Indeed there are actually some who do never attend. Yet must we be compelled to vote for these to the exclusion of individuals who would be faithful and active members? His desire was to open the door to all to vote for any whom their judgment should prefer. If, however, it was more satisfactory to the Convention, and there being understood to be a mutual agreement, he would consent to withdraw his resolution.

Mr. Duer immediately withdrew his amendment which he offered as a substitute last night (it should have been stated in our record of the proceedings at that time,) for the resolution of Dr. Higbee.

Thus this question which at one time threatened much division and contention, if not more serious consequences, was happily settled.

The committee on Canons reported the alteration in Canon XVth rendered necessary by Mr. Mead's resolution of last night; which was adopted by the House.

The Rev. Dr. Potter, of Albany, expressed a wish to preach a short sermon. He desired to increase and strengthen the feeling prevalent in the Convention this morning. He would therefore present a subject to its consideration which could not fail to have that effect. Last night we had a report on the state of our Diocesan Missions; and a melancholy one it was. It showed a deficiency of more than $1600 in the sum now due to our Missionaries, besides $500 due to the missions of the Western Diocese. The resolution that had been offered to make special collections to meet this deficit had been laid on the table. We have just looked this great matter in thr face, and then coolly passed it by. Our missionaries come down to this great city, and see the display of wealth and abundance, and hear the subject of the deficiency in their scanty support debated on this floor, while the Convention is voting this way and that way; and then they are told to return for there is nothing with which to pay them their just dues. Meanwhile their characters are pledged for the payment of their little debts at home, and they must go back with no other consideration or hope than a vague and empty assurance of interest on the part of this Convention. Turning in his mind how those who thought largely and talked largely in behalf of our poor missionaries might have an opportunity of doing largely, it had occurred to him that a resolution to the following effect would meet their case, and that of all who really desired to discharge our obligations to those self-denying and faithful servants of the Church:—That the members of the Convention present hand in to the Treasurer of this Convention their contributions and pledges individually or in behalf of their respective parishes, to make up the deficit reported by the committee on Diocesan Missions. Let it not be objected that these special modes of relief are of frequent occurrence. So are the blessings of Providence. The light of day, the breath we draw, and all the gifts of Heaven. "They are new every morning." "Freely ye have received, freely give." After some further remarks by other gentlemen this resolution was put and carried unanimously; and the paper was circulated for the subscriptions of the members. Before the adjournment of the Convention, it was reported that $1600 had already been obtained. It was a pleasing evidence of a common interest in the welfare of our missions, that an appeal made from the heart in their behalf met with this ready and universal response, in the midst of a session occupied by other matters involving much difference of sentiment and action.

Judge Oakley then called up his resolution of yesterday proposing an amendment to 1st Rule of Order. He thought that all must be satisfied from the course of the previous proceedings that the rules were very defective. Some of the decisions that had been given were not in accordance with these, and only with general usage. Rules, it is true, cannot provide for all cases that may arise. Still, the debates on this floor show the necessity of a version of our rules, especially of the first. Such an amendment he would now move, and leave it to the Convention to dispose of the matter. He moved therefore to make addition to the rule as follows: "The powers of the President shall be the usual powers of presiding officers in deliberative assemblies. He shall decide all questions of order, subject to an appeal to the House. In all business of the Convention freedom of debate shall be allowed."

D. B. Ogden, Esq., of Trinity Church, hoped that this motion would not prevail. No such course was pursued in deliberative assemblies. And as to the final clause, it was a very unusual one. He cannot see how it applies to debates on this floor, for there has never been any attempt to restrain their freedom. Unless there be a special cause for this amendment, he can see no reason for making it. He hoped therefore the resolution would be rejected.

Dr. Williams, of Bloomingdale, moved as an amendment the reference of the whole subject to a special committee of five, with the President as the Chairman, to report to the next Convention. Judge Oakley accepted the amendment.

Mr. Duer moved to amend by referring the resolution of Judge Oakley to this committee. Dr. W. did not see the necessity of this course. His motion covered the whole ground. Mr. D.'s amendment was lost; Dr. W.'s put and carried. It was subsequently proposed and determined to increase this committee to seven, by the addition of the Secretary and other members.

Mr. Jay then called up his resolution on the subject of St. Philip's Church, and remarked that at the suggestion of a clerical friend he had substituted the word "separation" for "schism;" and moved the adoption of the resolution as thus altered. He hoped that an act though emanating from one of the ministry would not on that account be laid on the table; an act consistent with the great principles which prevail in this Diocese. This Convention has no control over any church which is not represented in it; of course, then, such a church though regularly organized must be in a state of separation. He hoped it would be allowed to inquire into such an anomalous state of things in regard to the church in question. Mr. T. L. Ogden asked if the church had desired to be admitted into union with the Convention? The Chair replied in the negative. Then, said Mr. O., we cannot compel them to come in. Dr. Hugh Smith inquired whether any reason for their non-application had ever been given? The Bishop again answered negatively. Mr. O. then added, it was unnecessary to take any measures. It was a privilege pertaining to that Church, but they had never claimed it. He moved therefore to lay the resolution on the table. The motion was carried.

The Rev. Dr. Anthon then called the attention of the House to the proceedings of the committee on Theological Education. He expressed the apprehension that they had transcended their powers in the appointment of a superintendent with a salary, by whom circulars had been issued to the clergy; inasmuch as the XVth Canon shows that their business is simply to collect and distribute collections for the purposes of Theological Education. In order to test this point he moved a resolution confining the action of the committee to what he conceived to be the proper limits of their authority.

This resolution elicited much discussion, in the course of which it was clearly and conclusively shown by the Rev. Secretary, Judge Pendleton, Mr. Harison, and others, that the Society had not only not exceeded their powers, but had appointed the Superintendent at their own expense, and had actually contributed to the cause of Theological Education in the past year $1150 out of their own funds. At the conclusion of Mr. H.'s remarks, Dr. Anthon withdrew his resolution.

The Secretary then read a Circular from the Board of Missions on the subject of the proposed Indian Mission. The Rev. Mr. Balch offered a resolution proposing a reference of the matter to a special committee to report to the next Convention. Objections were made to this motion as premature, and as committing this Convention; while the general subject was discussed with ability and with much Christian feeling by several speakers who showed a common and lively interest in the spiritual wellbeing of the "red man" of the West. At length the resolution having been modified into a general expression of friendliness and interest in this cause, it was passed by the Convention. After some other unimportant business, the proceedings of the Convention were brought to a close, and at 3¼ P. M., after chanting the Gloria in Excelsis and prayers by the Bishop, the Convention adjourned.

It was a source of gratulation and gratitude with all, that the end of this important session was peace. Our fears and forebodings to the contrary, expressed at an earlier stage in the proceedings, and authorized by the demonstrations then made, through God's goodness, were not realized; and the last day was marked almost throughout by a growing spirit of mutual conciliation and harmony. It is our fervent hope that the day of difference and of discord is past, and that of union in those sound Church principles which have ever characterized this Diocese will now be restored. Certainly, we had the most delightful and convincing evidence that this ancient foundation has not been shaken by the recent convulsions. After all the agitation that has marked the interva since the last Annual Convention—an agitation commenced with invidious appeals to the Laity of the Diocese before the last Convention was brought to a close, after every effort possible to be made in the public prints as well as in more private modes,—efforts sustained by names once of deserved authority in the Church—what has been the result? Let the complexion of this Convention answer. A mighty majority of the clergy, equal to that of last year, sustaining the general policy of the Diocesan; and on the part of the laity such an astonishing increase of the friends of Episcopal authority and Church principles and order as to carry every question that could be considered a test in the proportion of *two* to *one*. Never probably was confident expectation more completely disappointed; never the hopes of the hostile and designing more entirely frustrated; never the wish and prayers of the true Churchman more fully answered, and righteousness and truth more triumphantly established. To the great Head of the Church be rendered all the honor and praise! Let us feel or manifest no unworthy exultation; but while we ask that those who have hitherto been misled may be restored in heart and in action from their past false position, we ourselves may prove the truth of our own by kindness of feeling and language towards all, and by lives and examples illustrating the power of the faith we profess and the Divine beauty and excellence of the Church for which we contend and in which we rejoice.—*Communicated.*

Notices of Books.

DEVOTIONS FOR THE SICK ROOM, *and for times of trouble; compiled from ancient Liturgies and the writings of Holy Men. From the first London edition, with alterations and additions by the Rev.* WILLIAM BERRIAN, D.D., *Rector of Trinity Church, New York.* New York: James A. Sparks, 161 Fulton street.

To mention the title and the editor of this work is enough to secure for it the favorable consideration of your readers. Nothing can be more desirable than such a book of Devotions, and none among us better qualified than its compiler to frame such a book according to the mind of the Church as evidenced in her doctrinal and devotional standards and in the prayers and meditations of her holiest divines. This is saying much to raise the expectations of those who have not seen the work, but we have no fear that their highest expectations will not be realized. We add, moreover, our very sincere wish that Dr. Berrian would go forward in the prosecution of labors which he is so well qualified to discharge with credit to himself and benefit to the Church. The late doctrinal agitations have tended very much to excite a demand for books of this description; not so much because men have become wearied of controversy (though this has had some influence) as because the principles which have been most successfully advocated have inclined them to a higher standard of devotion and a more rigid practice of its duties. We venture to predict that for the next few years there will be a larger issue of devotional works than at any previous time in our history, and we hope that the excellent author of the present work will be among the number of those who will make further contributions to this department of the Church's literature.

NARRATIVE OF A VISIT TO THE SYRIAN [JACOBITE] CHURCH *of Mesopotamia, with Statements and Reflections upon the present state of Christianity in Turkey, and the Character and Prospects of the Eastern Church. By the Rev.* HORATIO SOUTHGATE, M. A. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1844.

In consequence of engagement in the proceedings of Convention, we did not see this work in time to notice it last week. We now commend it cordially to our readers. The narrative, as far as we have read it, is agreeable and instructive, and the information which it gives in regard to the present state of the Syrian Church is important, especially at this time. Commending Mr. Southgate's prudence, but without adopting the conclusion which he rather suggests than enounces as to the orthodoxy of this church, we yet hope the book will be generally sought after and read.

George & Wayne, Philadelphia, have published a new edition of Keble's Christian Year." "Next to a sound rule of faith," are the frequent words of the preface, "there is nothing of so much consequence as a sober standard of feeling in matters of practical religion." And no work of our age, we believe, has contributed more to the attainment of such a standard than Keble's Christian Year. We wish it as wide a distribution here as in England, where it has passed through eighteen editions.

STANDARD PRAYER BOOK.—Just as our paper was going to press we received a copy of the book to be proposed to the present General Convention to be adopted as a standard. We have neither time nor room to say more of it at present.

Notices of several books are unavoidably deferred.

Clerical Changes.

The Rev. Louis L. Noble having removed into this Diocese from that of North Carolina, and been here received, has changed accordingly his canonical residence; and the Bishop has received from the Wardens of St. Luke's Church, Catskill, Greene county, the canonical certificate of his election to the Rectorship of that church.

The Rev. John W. Hoffman having become the Rector of St. John the Baptist's Church, York, Pennsylvania, requests all letters and papers to be directed to him accordingly.

The Rev. William Adams having been transferred from the Diocese of New York to that of Wisconsin, requests his letters and papers to be sent to Delafield, P. O. Milwaukie county, Wisconsin Territory.

The Rev. Joshua L. Marrion, late of Wellsburgh, Virginia, has removed to Madina, Indiana, and become the missionary there.

At a meeting of the Standing Committee of the Diocese of New York, held on the 26th inst., Messrs. *Timothy J. Carter, Henry E. Duncan, George C. Foote, Charles H. Gardiner, Charles A. Maison,* and *Minot M. Wells,* together with Mr. *Caleb Dow,* lately a licensed Preacher in the Methodist denomination, were recommended to the Bishop to be received as Candidates for Orders.

ERRATUM.—The name of Dr. Taylor was erroneously placed in our last as having been elected on the Standing Committee. It should have been Dr. Wainwright. After having served the Church for six years in that highly responsible station with his characteristic independence, fidelity, and sound judgment, Dr. Taylor claimed the privilege, much to the regret of his friends, of withdrawing from its onerous duties.

For the Churchman.

Diocesan Missions.

The following subscription was started during our late Diocesan Convention, and we are happy to say that about $1500 were pledged or received. Surely there are Churchmen enough in this city, able and willing to make up the balance at once, and thus effectually relieve the Treasury, and enable the Missionary Committee to commence this year's labors untrammelled by debt. Subscriptions will be gratefully received for this object at J. A. Sparks, Churchman's Bookstore, No. 161 Fulton street, Church Depository, 20 John street, by Mr. T. C. Butler, or by the Treasurer, Mr. C. N. J. Rowland, 55 Water street.

The undersigned members, Clerical and Lay, of the Convention of the Protestant Episcopal Church in the Diocese of New York, hereby promise to pay within ten days to C. N. S. Rowland, Treasurer, No. 55 Water street, the sums severally affixed to their names, to enable him to provide for the deficiency of $2100 in the funds for the support of Diocesan Missions during the current year.

New York, Sept. 27, 1844.

From the United States Gazette.

General Convention of the Protestant Episcopal Church in the United States.

ST. ANDREW'S CHURCH,
Wednesday, Oct. 2, 1844.

The Convention assembled for divine service.

The Right Reverend, the Senior Bishop, Philander Chase, Bishop of Illinois, occupied the Episcopal chair at the right of the altar.

The chancel, and the recess in its rear, were occupied by the other Right Reverend members of the House of Bishops.

Morning Prayers were read by the Rev. Paul Trapier, of Charleston, S. C.

The lessons were read by the Rev. Theodore Edson, of Lowell, Mass.

A sermon was preached by the Right Rev. Levi Silliman Ives, Bishop of North Carolina, from Isa. v. 19, "Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it."

The Ante-Communion service was read by Bishop Chase, assisted by Bishop Ives, who read the Epistle, and by the Right Rev. William Meade, Bishop of Virginia, who read the Gospel.

The Holy Communion was administered by the Right Reverend, the Senior Bishop, assisted by the other Bishops present.

After the remnants of the bread and wine had been reverently consumed, according to the rubric, the Bishops retired to the vestry room of the church, which had been especially prepared for their accommodation.

All the members of the House of Bishops were present, with the exception of Brownell, Bishop of Connecticut, and De Lancey, Bishop of Western New York. It was understood that these prelates were detained in the city of New York by indisposition. We understand, however, that Bishop Brownell arrived in the city last evening.

HOUSE OF CLERICAL AND LAY DEPUTIES.

The Rev. William Cooper Mead, D.D., Secretary of the General Convention of 1841, called the House to order; called the Dioceses; received the testimonials of the deputies; and announced that a majority of the Dioceses was represented.

The Rev. William E. Wyatt, D.D., of Baltimore, was unanimously elected President of the House.

The reverend gentleman was conducted to the chair by the Rev. Drs. Bull and Upfold, of Pennsylvania, and returned his thanks in a brief speech.

On motion of the Rev. Dr. Hawks, of Mississippi,

Resolved, That the Rules of Order of the General Convention of 1841 be adopted, with the exception of the following passage in the *Order of the Secretary*—"Members of the House shall not be eligible."

The Rev. Dr. Mead, of Norwalk, Conn., was unanimously elected Secretary.

A message was received from the House of Bishops, informing that it had appointed to be its Secretary, the Rev. Jonathan M. Wainwright, D.D., of New York; was now organized and ready to proceed to business; would attend Divine service daily in St. Andrew's Church at half past 9 A. M.; and requesting the presiding officer of the House of Clerical and Lay Delegates to appoint the reader.

On motion of Dr. Upfold,

Resolved, That a Committee of two be appointed to inform the House of Bishops that the House of Clerical and Lay Delegates—having appointed the Rev. Dr. Wyatt as President, and the Rev. Dr. Mead as Secretary—is organized and ready to proceed to business.

The Rev. Dr. Upfold and the Hon. E. A. Newton, of Mass., were appointed the committee.

On motian of the Rev. William H. Moore, of N. H.,

Resolved, That a committee of two be appointed to make arrangements for the accommodation of the Bishops, when they attend the deliberations of this House, and for the appropriating of certain pews to the exclusive use of the members of this Convention.

On motion of the Rev. Dr. Upfold,

Resolved, That the President be requested to appoint, during the recess of this House, the following Standing Committees:—

On the General Theological Seminary; Domestic and Foreign Missionary Society; Admission of New Dioceses; Consecration of Bishops; Canons; Expenses; State of the Church; Unfinished Business; Elections; Prayer Book.

On motion of the Rev. Pierre A. Proal, of Utica, N. Y.

Resolved, That Clergymen of the Protestant Episcopal Church, Trustees, Professors, and Students of the General Seminary, and other students of theology, and candidates for holy orders in this Church, who may be in the city of Philadelphia during the meeting of this Convention, and are not members thereof, be admitted to the sittings of this House.

On motion of the Rev. Thomas J. Young, of South Carolina,

Resolved, That the subject of the rules of order be referred to a committee of three, to report to this House.

On motion of the Rev. Dr. Upfold,

Resolved, That the House adjourn until Thursday morning at half past 9 o'clock.

New Agent for the Churchman.—George H. Lewis, West Troy, N. Y.

Married.

In all Saint's Parish, New York, on the 1st ult., by the Rev. Albert D. Traver, Mr. ITHAMAR W. RENALE to Miss JANE WASON, both of this city.

In the Church of the Epiphany, by the Rev. Lot Jones, Mr. L. L. HYATT to Miss HANNAH A., daughter of the late Augustus Hoyt, all of this city.

On the 16th inst., by the Rev. A. P. Smith, of Patterson, on Quaker Hill, in the town of Pawlings, Duchess county, J. LORIMER WORDEN, U. S. N., to Miss OLIVIA TOFFEY, daughter of Daniel Toffey, Esq.

On the 21st ult., by the same, in the town of Pawlings, Duchess county, Mr. JARVIS J. HOWES to Miss JOANNA J. HAVILAND, daughter of Mr. Isaac Haviland, of Pawlings.

Died.

In Greenwich, Connecticut, 25th August, JUSTUS LUKE BUSH, in the 67th year of his age. In his intercourse with mankind, both in business and other social concerns, his deportment was such as to establish a character highly appreciated: he was a devoted, liberal, and attentive member of the Episcopal Church, the interest and prosperity of which, it was his greatest delight to promote. His family, friends, and community, will long cherish his memory, and consider his death a serious affliction.

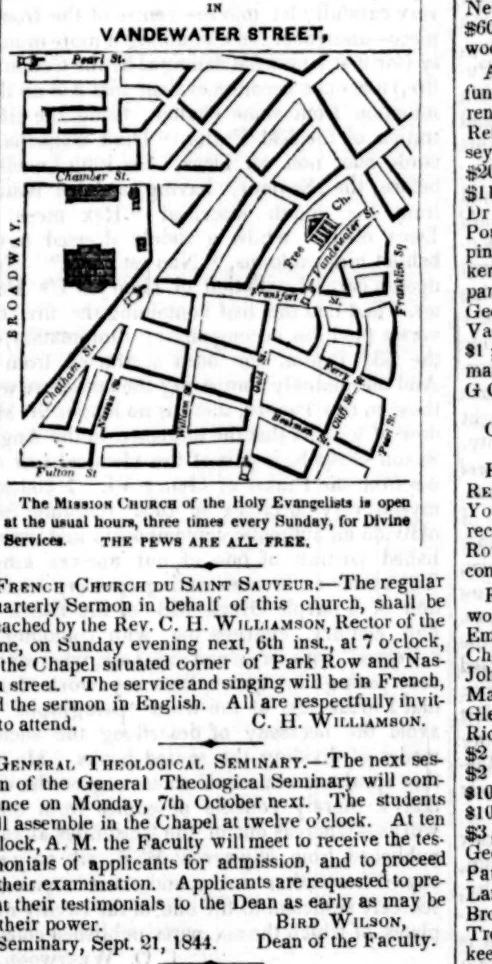
Calendar.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

FRENCH CHURCH DU SAINT SAUVEUR.—The regular Quarterly Sermon in behalf of this church, shall be preached by the Rev. C. H. WILLIAMSON, Rector of the same, on Sunday evening next, 6th inst., at 7 o'clock, in the Chapel situated corner of Park Row and Nassau street. The service and singing will be in French, and the sermon in English. All are respectfully invited to attend. C. H. WILLIAMSON.

GENERAL THEOLOGICAL SEMINARY.—The next session of the General Theological Seminary will commence on Monday, 7th October next. The students will assemble in the Chapel at twelve o'clock. At ten o'clock, A. M. the Faculty will meet to receive the testimonials of applicants for admission, and to proceed to their examination. Applicants are requested to present their testimonials to the Dean as early as may be in their power.

BIRD WILSON,
Seminary, Sept. 21, 1844. Dean of the Faculty.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free.* This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. s21

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 25th Sept., has received the following contributions:

From St James's ch, Hyde Park, per Rev Dr Sherwood, $12; St Peter's ch, Hobart, N Y, $3 84; Trinity ch, Pottsdam, N Y, $5; Rev J Hall of Ashtabula, O, $2; St John's ch, Portsmouth, N H, per George M Marsh, Esq, $23; St Michael's ch, Manchester, N H, $13 35; St Peter's ch, Peekskill, $7 50; Emmanuel ch, Cumberland, Md, half, $10 53; Zion ch, Louisville, Otsego co, N Y, half, $10; St Paul's ch, Whitehall, N Y, $2 75; from a member of the Church of the Ascension, N Y, $50; Christ ch, Paterson, Putnam co, $1 50; St Peter's ch, Albany, Rev Dr Potter, $100; through E Wilcox, Esq, R A in Phil, from the Sunday school of Gloria Dei ch, Phil, $20; Trinity ch, Easton, Pa, $10; Ladies' Sewing Society of St Mark's ch, Lewistown, $5; St John's church, Northern Liberties, $50—total, $85. Total amount, $326 47.

THOMAS N. STANFORD, Treasurer,
October 3, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Zion ch, Louisville, N Y, Rev A B Beach, rector, $10; Trinity ch, West Troy, Rev W H A Bissell, rector, $4; St Peter's ch, Peekskill, Rev Wm Barton, rector, $2 50; Grace ch, Waterford, Rev Geo B Eastman, rector, $2 50; St John's ch, Yonkers, Rev H L Storrs, rector, $2; Christ ch, Patterson, Rev A P Smith, rector, $1; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, $2; St Paul's ch, Whitehall, Rev M Van Rensselaer, rector, $2 62; St James's ch, Hyde Park, Rev R Sherwood, rector, $8; Christ ch, Hudson, Rev P T Babbit, rector, $15; Trinity ch, Ulster, Rev Hiram Adams, rector, $4; St Ann's ch, Port Jackson, Rev O H Smith, rector, $1; Trinity ch, Fairfield, Rev Wm Baker, rector, $2; Christ church, Duanesburgh, Rev K Metcalf, rector, $5 58; Church of the Cross, Ticonderoga, Rev E P Wadhams, rector, $2 72; Church of the Covenant, Port Henry, Rev E P Wadhams, rector, $1 62; St John's ch, Huntington, Rev M Marcus, rector, $2 50; Christ ch, Cooperstown, Rev F T Tiffany, rector, $6 02; St John's ch, Fort Hamilton, Rev J D Carder, rector, $3; St Peter's ch, Albany, Rev Dr Potter, rector, $20; Emmanuel ch, ——, Rev John Hughes, rector, 75 cts; West Burlington, N Y, do, do, $2 81; Rev W H Walter, a subscriber, $2; three Misses Van Wagenens, Oxford, subscribers, $7; J A C, donation, $5; anniversary collection at St Paul's chapel after a sermon by Rev Homer Wheaton, on a stormy evening, $43 80. Total amount, $159 42.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, October 3, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Zion ch, Louisville, N Y, Rev A B Beach, rector, $4; Trinity ch, Troy, Rev W H A Bissell, rector, $4; St Peter's ch, Peekskill, Rev Wm Barlow, rector, $2 50; Grace ch, Waterford, Rev G B Eastman, rector, $2 50; St John's ch, Yonkers, Rev H L Storrs, rector, $3; Grace ch, Newark, N J, Rev Anthony Ten Broeck, rector, $5; Christ ch, Patterson, N Y, Rev A P Smith, rector, $1; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, $1; St Paul's ch, Whitehall, Rev M Van Rensselaer, rector, $1; St James's ch, Hyde Park, Rev R Sherwood, rector, $6; Christ ch, Hudson, Rev P T Babbit, rector, $7; Trinity ch, Fairfield, Herkimer co, Rev Wm Baker, rector, $1 75; Church of the Cross, Ticonderoga, Rev E P Wadhams, rector, $2; Church of the Covenant, Port Henry, Rev E P Wadhams, rector, $1 32; St John's ch, Huntington, Rev M Marcus, rector, $2 50; St John's ch, Fort Hamilton, Rev J D Carder, rector, $5; St Peter's ch, Albany, Rev Dr Potter, $10; Rev Wm H Walter, a subscriber, $1; Miss W M Van Wagenen, do, $1; Miss Catharine Van Wagenen, do, $1; J A C, donation, $5. Total amount, $67 57.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, October 3, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 25th ult., the following contributions, viz:—

From Ascension ch, Esopus, rev A D Traver, $2 42; St John's ch, Islip, rev D V M Johnson, $11 27; St Paul's ch, Sing Sing, rev C H Halsey, $26; children of Sunday school of do, $3; St George's ch, Schenectady, rev J Williams, $10; St Paul's ch, Whitehall, rev M Van Rensselaer, $7; Grace ch, Waterford, rev G B Eastman, $6 16; St Paul's ch, Charlton, rev E Davis, $4; Trinity ch, Lansingburgh, rev A T Twing, $30; St Thomas's ch, Brooklyn, rev J F Messenger, $3; Trinity ch, West Troy, rev W H A Bissell, $4; Trinity ch, Fishkill, rev W H Hart, $21 50; St John's ch, Johnstown, rev C Jones, $6; St Luke's ch, Somers, rev S C Davis, $1 03; St James's ch, Hyde Park, rev Dr Sherwood, $40; St Paul's ch, Pleasant Valley, rev W B Thomas, $1 75; Trinity ch, Rensselaerville, rev R Washbon, $2; St Paul's ch, Waddington, rev J A Childs, $7 36; Grace ch, Norfolk, do, $2 25; St John's ch, Delhi, rev Geo Waters, $3 75; Christ ch, Duanesburgh, rev K Metcalf, $10; St John's ch, Troy, rev W H Walter, $10; St Paul's ch, Albany, rev W I Kip, $25; Christ ch, Patterson, rev A P Smith, $3; St John's ch, Yonkers, and chapel at Tuckahoe, rev H L Storrs, $16; St Andrew's ch, Richmond, and Trinity chapel, Factoryville, rev Dr Moore, $8; St Matthew's ch, Unadilla, rev N H Adams, $14; St John's ch, Exeter, rev John Hughes, $6; Emmanuel ch, Otsego, $2; and West Burlington, $3—$5, rev John Hughes; St Peter's ch, New York, rev Dr Smith, $13 56; Trinity ch, Potsdam, rev N W Munroe, $5; Christ ch, Cooperstown, (Sunday school,) rev F T Tiffany, $2 50; Ch of the Cross, Ticonderoga, rev E P Wadham, $2 90; Ch of the Covenant, Port Henry, rev E P Wadham, $1 33; St John's ch, Huntington, rev Moses Marcus, $3; Calvary ch, Cairo, rev George Sayer, $3 54; St John's ch, Kingston, do, $7 13; Grace ch, Whiteplains, rev R W Harris, $6 06; Trinity ch, Windham, rev T S Judd, $4 75; Grace ch, Prattsville, do, $3 50; St Peter's ch, Peekskill, rev Wm Barlow, $7; St Luke's ch, Catskill, Rev Mr Pinckney, $4 41; Trinity ch, Athens, rev T Mallaby, $1 25; St Matthew's ch, Bedford, rev A H Patridge, $1; St John's ch, Fort Hamilton, rev J D Carder, (of which $10 is for Missionary at Sag Harbor,) $15 86; St James's ch, Newtown, rev G A Shelton, $8; St James's ch, North Salem, rev A P Smith, $2; Ladies' Auxiliary Diocesan Missionary Society of the Church of the Annunciation, New York, Mrs Torrey, treasurer, rev Dr Seabury, $60; St John's ch, Cold Spring Harbor, rev J Sherwood, $3. Total amount, $445 28.

ALSO, received on account of "deficiency in the funds for support of Diocesan Missions during the current year."—From rev Dr Creighton, $20; rev M Van Rensselaer, $30; rev J H Price, $50; rev C H Halsey, St Paul's ch, Sing Sing, $15; rev John Williams, $20; rev R M Abercrombie, St Andrew's ch, Harlem, $11; rev Dr Sherwood, $50; F J Betts, Esq, $25; rev Dr Stone, $10; rev P E Milledoler, St Paul's church, Poughkeepsie, $10; rev G B Andrews, Zion ch, Wappinger's Creek, $10; John Holme, Esq, $10; J Knickerboker, Esq, $5; Dennis Merwin, Esq, for Trinity parish, Windham, and Grace ch, Prattsville, $20; George Kneeland, Esq, for congregation at Pleasant Valley, $5; Cornelius Oakley, Esq, $5; anonymous, $1; rev K Metcalf, $2; rev J A Childs, $6; Emmanuel ch, Little Falls, $5; Cyrus Curtis, Esq, $25; G G Van Wagenen, Esq, $10. Total, $345.

C. N. S. ROWLAND, Treasurer,
Cct. 2, 1844. 55 Water street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.—The subscriber respectfully acknowledges the receipt of the following sums, by the hands of C. N. S. Rowland, Esq., Treasurer of the Convention, being contributions to the Education Fund of the Diocese:

From St John's ch, Cold Spring Harbor, rev J Sherwood, $1; Trinity ch, Fairfield, rev Wm Baker, $1; Emmanuel ch, Little Falls, rev E Livermore, $2 50; Ch of the Redemption, N Y, Rev J Pardee, $1; St John's ch, Cohoes, rev J B Gibson, $3; Christ ch, Manhassett, rev J P F Clarke, $2 30; St Paul's ch, Glen Cove, do, $1 50; St Mary's ch, N Y, Rev Wm Richmond, $1; Ascension ch, Esopus, rev A D Traver, $2 42; St John's ch, Islip, rev D V M Johnson, $2 74; St Paul's ch, Sing Sing, rev C H Halsey, $10; St George's ch, Schenectady, rev J Williams, $10; St Paul's ch, Whitehall, rev M Van Rensselaer, $3; Grace ch, Waterford, rev G B Eastman, $2; St George's ch, Newburgh, rev Dr Brown, $22 80; St Paul's ch, Charlton, rev E Davis, $4; Trinity ch, Lansingburgh, rev A T Twing, $10; St Thomas's ch, Brooklyn, rev J F Messenger, $3; Trinity ch, West Troy, rev W H A Bissell, $2; St Paul's ch, Poughkeepsie, rev P E Milledoler, $6; St John's ch, Johnstown, rev C Jones, $1 60; St James's ch, Hyde Park, rev Dr Sherwood, $15; St Paul's ch, Pleasant Valley, rev W B Thomas, $1; St Paul's ch, Waddington, rev J A Childs, $4 22; St Thomas's ch, Chammanock, rev J M Ward, $3 60; Zion ch, Louisville, rev H B Beach, $5; Christ ch, Duanesburgh, rev W Metcalf, $5; St John's ch, Troy, rev W H Walter, $10; St Paul's ch, Albany, rev W I Kip, $20; Christ church, Patterson, rev H P Smith, $1 50; St James's ch, North Salem, do, $1; St John's ch, Yonkers, chapel, Tuckahoe, rev H L Storrs, $10; Grace ch, Jamaica, rev Wm L Johnson, $20 72; St Andrew's ch, Richmond, and Trinity chapel, Factoryville, rev Dr Moore, $7; St Matthew's ch, Unadilla, rev N H Adams, $6; St Peter's ch, Westchester, rev Wm Powell, $12 30; Trinity ch, Potsdam, rev N W Munroe, $3 50; Ch of the Cross, Ticonderoga, rev G P Wadhams, $4 78; St John's ch, Huntington, rev M Marcus, $2; Calvary ch, Cairo, rev George Sayers, $1; St John's ch, Kingston, do, $2 17; Grace ch, Whiteplains, rev R W Harris, $6; Trinity ch, Windham, rev T S Judd, $2 25; St Ann's ch, Port Jackson, rev O H Smith, 95 cts, St Paul's ch, Oakhill, rev J W Stewart, $2; St Matthew's ch, Bedford, rev A H Patridge, $1; St John's ch, Fort Hamilton, rev J D Carder, $3; St Clement's ch, N Y, rev E N Mead, $22 93; Trinity ch, Ulster, rev H Adams, $5. Total $271 78.

JAMES F. DE PEYSTER, Treasurer,
New York, Oct. 1, 1844. 51 South-st.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions, since acknowledgment of 3d July last, viz:—

From St. Peter's ch, Lithgow, rev S J Evans $3 10; Trinity ch, Fairfield, Rev Wm Baker $1, Grace ch, Norway, do $1; Emmanuel ch, Little Falls, rev E Livermore $3; St Mary's ch, N Y, rev Wm Richmond $1; St Paul's ch, Sing Sing, rev C H Halsey $10; Grace ch, Waterford, rev G B Eastman $4; St Peter's ch, Hobart, rev S Davis $3 10; Trinity ch, West Troy, rev W H A Bissell $4; St Thomas's ch, Brooklyn, rev J F Messenger $4; Trinity ch, Fishkill, rev W H Hart $21 50; St Luke's ch, Somers, rev S C Davis $1 03; St Paul's ch, Waddington, J A Childs 5 65; St John's ch, Delhi, rev Geo Waters $4 53; Christ ch, Patterson, rev A P Smith $1 25; St Andrew's ch, Richmond and Trinity chapel, Factoryville, rev Dr Moore $11 26; St Phillip's ch, Philipstown, rev R Shaw $9 50; Church of the Cross, Ticonderoga, rev E P Wadham $4 78; Church of the Covenant, Port Henry, do $1 26; St John's ch, Huntington, rev Moses Marcus $3; St James's ch, Newtown, rev G A Shelton $6 36; St James's ch, North Salem, rev A P Smith $1; St John's ch, Cold Spring Harbor, Rev J Sherwood $2. Total amount $107 32.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Oct 2, 1844. 55 Water street.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of the following contributions:

From Christ ch, Patterson, N Y, 75 cts; Christ ch, Cooperstown, Rev F T Tiffany, $7 65; St John's ch, Fort Hamilton, Rev J D Carder, $1; St Peter's ch, Albany, Rev Dr Potter, $8 22. Total, $17 62.

JOHN W. MITCHELL, Treasurer,
October 2, 1844. G. P. E. S. S. U.

The subscriber acknowledges the receipt of $5, from Rev S B B, of Vermont, on behalf of the Mission at Nashotah. W. ADAMS.
September 29, 1844.

A Great Variety of Episcopal Publications.

Including every size, and style of the

COMMON PRAYER, for sale cheap. If any of the Standard Publications inquired for are not on hand, they will be supplied as cheap as if in store.

Sermon paper, and every variety of Stationery sold at unusually low prices.

It is now pretty well known that the subscriber sells BOOKS and STATIONERY cheaper than any other dealer in the city. C. SHEPARD, Bookseller and
Sept 28. Stationer, 191 Broadway, opp. John st.

NOW READY—NUMBER 1 to 27.
OF THE

HOLY BIBLE, with a Critical Commentary and Paraphrase, by Patrick, Lowth, Arnald, Whitby, and Lowman. A new edition, with the text printed at large. To be completed in sixty numbers, at 25 cents each, the whole to form four imperial octavo volumes, containing upwards of 4,300 pages.

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☞ Students, Clergymen, and others clubbing together, and remitting the Publishers the amount of five copies, will be entitled to the sixth gratis; or twelve copies for ten, and in the same proportion for a larger number.

⁂ The whole cost of the Publication is not required in advance, as the work can be forwarded in either numbers or volumes as the party may desire. oct5

Just Published by STANFORD & SWORDS, 139 Broadway

RECORDS OF A GOOD MAN'S LIFE, by the Rev. Charles B. Taylor, M.A., 1 vol. 12mo.—Price 75 cts.

Also, a new edition of Family Prayers; and Prayers on Ten Commandments, &c. &c., to which is added A Family Commentary upon the Sermon upon the Mount, by the late Henry Thornton, Esq., M. P. Edited by the Rt. Rev. Manton Eastburn, D.D., Bishop of Massachusetts. Sept. 28.

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Imported and for sale by
WILEY & PUTNAM, Booksellers,
Publishers, and Importers, 161 Broadway.

☞ Single copies of books imported to order by every steamer, and return of the same received in six weeks. Oct. 5

TO THE CLERGY AND LAITY.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy and Laity to their very extensive Stock of English and American Theological Works. Their assortment at the present time is now very complete, embracing the most recent editions of the Fathers of the Church, Ecclesiastical Historians, Liturgical and Biblical Works, together with the chief writings of the Old and Modern Church of England Divines. Sept. 28—2tis

CHURCHMAN'S LIBRARY.

THE 10th Number of this publication is now out, containing in continuation, THE BOOK OF THE CHURCH, by Robert Southey, Esq.

TERMS—$2 25 per year to city subscribers delivered. Mail subscribers $2, or 6 copies for $10 in advance, remitted to the publishers. J. R. DUNHAM.

☞ Subscribers received by J. A. Sparks, 161 Fulton street, New York; George & Wayne, 26 South Fifth street, Philadelphia; H. Colburn, Baltimore; C. Stimpson, Boston; E. H. Pease & Daniel Little, Albany; C. H. Kay, Jr., Pittsburgh. Sept. 28.

REV. MR. SOUTHGATE'S NEW WORK.
JUST READY.—Price $1.

NARRATIVE of a Visit to the Syrian (Jacobite) Church of Mesopotamia, with Statements and Reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Church, by the Rev. Horatio Southgate. 1 vol. 12mo.

D. APPLETON & CO.
Sept. 28—2tis 200 Broadway.

CHURCH ALMANAC FOR 1845.

THE Church Almanac for 1845, is just printed by the Protestant Episcopal Tract Society, and for sale at 30 dollars a thousand, 4 dollars a hundred, or 6¼ cents single, at the Church Depository, 20 John street.
Sept. 28—4t THOS. C. BUTLER, Agent.

BISHOP IVES'S NEW WORK.
This day Published.

THE APOSTLES' DOCTRINE OF FELLOWSHIP—Five Sermons, preached in the principal churches of his Diocese, during his Spring Visitation, 1844, by the Rt. Rev. L. S. Ives, D.D., LL.D., 1 vol. 16mo.

CONTENTS—I. The case of the first converts. II. The condition and means of justification to adult converts. III. Objections to Baptism as a condition and means of justification answered. FIRST PART, as regards the Sacrament generally. SECOND PART, as regards its application to infants. IV. Confirmation, a means of grace instituted by Almighty God. V. The Apostle's Fellowship. D. APPLETON & CO.,
Sept. 28—2tis 200 Broadway.

CARD.

AN Episcopal Clergyman residing in a healthy part of the country, distant (by steamboat) two hours from New York, wishes to take six boys into his family to educate in company with his own son. The instruction will be such as to fit them for College, and the best care will be taken of their morals.

TERMS—$125 per annum; bed and bedding being furnished by the parents. The terms are put thus low, because the clergyman possesses peculiar advantages for conducting a School. For further particulars inquire of the Editor of the Churchman.

N. B. There are three vacancies yet to be filled.—The School will open November 1st. Sept. 28.

ST. ANN'S HALL, FLUSHING, L. I.
REV. J. F. SCHROEDER, D.D., RECTOR.

THE Winter Term of this Institution for the Education of Young Ladies, will commence on the first day of October next. For Circulars, apply at No. 20 John street, and at the office of the Churchman.
Sept. 25th, 1844—3t

A RESPECTABLE FEMALE wishes to obtain a situation as Seamstress or Companion to an Elderly Lady or Matron in a School. She is accustomed to make Boys' and Girls' Dresses, and can give the most respectable references. Any commands left at this office will be promptly attended to. Address A. C. at this office. Oct. 5—1t

A LADY, experienced in teaching, wishes to obtain a situation as Governess or Teacher. She will instruct in all the English branches, the French language, Music on the Organ and Piano Forte, Drawing and Painting. For address and references, apply (post paid) at this office. Sept. 28—tf

ORGANIST.—A gentleman of some experience wishes to obtain a situation as Organist in some one of the Episcopal churches in the city or immediate vicinity. Salary not so much of a consideration as the practice. Please address "Communicant" at the office of the Churchman. Sept. 28.

MRS. MULLIGAN and Miss ROBERTS's Boarding and Day School for Young Ladies, (No. 45 Walker street,) will be opened on Tuesday, September 10th. Sept. 10—3t

MISSES RAINSFORD'S School, No. 47 Irving Place, New York. The duties of this establishment will recommence on Monday, September 2d.
September 7—4t$

PROFESSOR TAPPAN'S SEMINARY FOR YOUNG LADIES, No. 13 Carroll Place, will re-open on Monday, September 9th.

PROGRAMMES of the course of studies, &c., may be obtained at Wiley & Putnam, 161 Broadway, and R. Lockwood & Sons, 411 Broadway. Sept. 7—1m

MISS SAGAR and Miss BALLOW will re-open their Boarding and Day School for Young Ladies, No. 10 Albion Place, (Fourth street,) on Monday, the 9th of September. August 31.

MISS FORBES, No. 6 Abingdon Square, will re-open her School on Monday, September 9th.
August 31—4t$

SCHOOL.—NEW HAVEN, CONN.

THE Winter Term of the Misses EDWARDS's Boarding and Day School for Young Ladies will commence on Wednesday, the 25th of September.
New Haven, August 26.—6t

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

MRS. OKILL, (No. 8 Clinton Place, Eighth street,) will be prepared for the return of her pupils on Monday, the 16th of September. Sept. 7.

For the Churchman.

Mr. Editor,—By inserting the following lines you will greatly oblige a subscriber.

The midnight hour all solemnly
Her dark reign had begun;
And the old Church bell with lazy swing
Struck heavily one by one.
The stars looked out from their sapphire towers,
And silent watch did keep,
O'er the cottage roof where a godless soul
Was sleeping his final sleep.

I sat beside this dying bed—
I heard the life stream flow—
I heard the sullen waves of death
Roll heavily below.
And ever and anon arose
The howl of black despair!
"I must not, cannot, will not die!
God hath cast out my prayer!"

And then a deep low moan—and then
'Twas silent as the grave,—
And then "O Christ, I've scorned thy name!
Laughed at Thy power to save!"
The hour passed on—down Death's dark gulf
From mortal sight away,
Life swept; but we heard the awful sound
Beyond the realm of day.

Oh mystery of death! Dark realm
Where shadows circle round!
No human soul hath e'er returned
From thy empeopled bound,
To tell us what thou art, and where;
What wonders lie concealed
Beneath the mortal clay where thou
Hast Heaven or Hell revealed.

Oh Death! If mystery thou art
I care not, since for me,
Christ trod thy gates, a royal way
To Immortality.
And He who passed Thine awful gate,
Has bid us fear no more
Who seek the bright inheritance
Where death's dark reign is o'er. W. G. F.

From the English Churchman.

Romanism and Dissent.

The two following advertisements, which appear at present in our local papers, present some extraordinary features.

St. Mary's Church, Newcastle-upon-Tyne.—St. Mary's Catholic Church, Clayton Street West, Newcastle-upon-Tyne, will be solemnly Opened on Wednesday the 21st inst.

A Pontifical High Mass will be celebrated by the Right Rev. Dr. Riddell, Bishop of Longo, and a sermon preached by the Right Rev. Dr. Gillis, Bishop of Limyra, at 11 o'clock in the morning.

Vespers will be chanted at 7 o'clock in the evening, and a sermon preached.

To secure order, and the accommodation of persons attending the ceremonies, and to assist in defraying the cost of the building, admission to the Church will be by ticket only, which may be obtained at the house, No. 8 Clayton street West, on Wednesday the 14th inst., and the three following days, between the hours of 12 and 3 o'clock.

The doors of the Church will be opened at 10 o'clock, A.M., and at 6 o'clock, P.M., on the 21st inst.

A collection will be made after each sermon. August 8, 1844.

The Close Chapel, to be let or sold.—A congregation of professing Christians, holding evangelical principles, in want of a place of public worship, may be accommodated with the use of the above commodious building at a moderate rent, or by purchase, on application to Mr. Thomas Leslie, 42 Westgate street, Newcastle-upon-Tyne.

The first advertises the opening of the new Romanists' place of worship, and we perceive in it this sect appropriating the terms "Catholic," "Church," and "Bishop," without scruple, and in fact with ostentation.

Now the Church of England has itself to blame greatly for the abuse by the Romanists of terms which belong in this country to it alone; and so little are many of its own people informed on the subject, that not a few of them will be imposed upon by the words "Catholic Church" in the advertisement, and tacitly consider the Romish sect as *the* Catholic Church. We have run so headlong a race after the three hundred years' old *quality* of Protestantism, that we have to a great extent forgotten, nay, become alarmed, at the eighteen hundred years' old *principle* of catholicity, without which there can be no Church. Moreover we neglect this truth, that where there is *a* Catholic Church, all other religious societies are merely sectarians, and cannot claim to be either "a Church," or "Catholic," or "to have Bishops." One cannot help deeply regretting (and fearing even that it was an act of *expediency*,) that the premier in his recent speech reviewing the sessional labors of his ministry should have been guilty of a similar abuse of the word Catholic. With encouragement in such high quarters can we wonder much at the presumption of the Romanists? or, on the other hand, with such fatal examples, can we be surprised that our own people should neglect the assertion of their Church's rights and tolerate their being usurped by others?

The second advertisement is a curiosity, and a marvellous illustration of "popular religionism." The lessor or vender, as the case may be, is unquestionably a "liberal" religionist, a stout asserter of "liberty of conscience" and "right of private judgment;" yet, forsooth, he will only sell or let to persons whom *he* may consider as "holding evangelical principles:" they are, however, to be only *professing* Christians. Is it not a great mistake that this liberal gentleman should seek to prevent persons who have exercised their private judgment to the best of their ability, from obtaining a suitable and convenient place to worship in?

Romanism at Nottingham.—The Church of St. Barnabas, Nottingham, (the largest Catholic Church yet completed since the Reformation,) will be solemnly opened on Wednesday the 28th inst.

There will be a Pontifical high mass at half past ten o'clock, and vespers at half past five o'clock, with a sermon at each service; in the morning by the Right Reverend Bishop Wiseman, and in the afternoon by the Right Reverend Bishop Gillis.

As considerable expenses yet remain to be defrayed, in addition to those incurred by the opening, and as it is advisable to prevent the *confusion* that would result on such an occasion from *indiscriminate* admission, it has been arranged that admittance to the Church should be *regulated by tickets*. These will be divided into three classes, *corresponding to three different divisions of the Church*. Any person *sending an* offering of 10s., 5s., or 2s. 6d., will receive in return a ticket of admission to one of these respectively.

The undersigned, Secretary to the Committee appointed by the Bishop to make proper arrangements for the opening, will be glad to receive, and immediately attend to, applications for tickets, and begs to request as early a communication as possible.

Arrangements have been made with the Midland Railway Company for a special quick train to convey passengers to and from Nottingham on the day of the opening. It will start from the Company's Birmingham Station at half past seven o'clock, stopping at Derby only, to take up passengers, at twenty minutes past nine o'clock; and it will leave Nottingham for Derby and Birmingham at half past eight o'clock, P. M. Persons consequently coming from any direction to either of those places on the previous evening, or early on the morning of the opening, may proceed without delay to Nottingham, and depart thence by this means.

For the *convenience of strangers* visiting Nottingham on that day, there will be a public collation, to which ladies will be admitted, at the Exchange Hall. The Right Honorable the Earl of Shrewsbury will preside.

The undersigned Secretary will also be happy to secure tickets for the collation. The price will be fixed at *five shillings*.

Thomas Shepard, Sec., No. 7, Poultry.

"*Puseyism.*"—"Now we know," said a lady in a town in Devonshire, "that our new rector is a Puseyite: he actually intends to have *vespers* in church every *morning* at half past seven."

Dr. Pocklington's Book.

Sir,—I beg to inform your correspondent in your last number, W. D. W., (under which initials I think I recognise the name of a friend,) that a copy of Dr. Pocklington's book, about which he inquires, was lately sold, in the library of Mr. Southey, for 1*l.* 14*s.* An ordinary copy may be procured for a few shillings. The title of the book is "*Altare Christianum, or the Dead Vicar's plea against him that hath broken down his altar.*" 4to. 1637. The copy to which I allude contained the following manuscript note in the autograph of the Poet Laureate: "For writing this book, and Sunday no Sabbath, Dr. P. was deprived of all his livings, dignities, and preferments, disabled from ever holding any place or dignity in Church or commonwealth, and prohibited from ever coming within the verge of the king's court, and the books were ordered to be burnt by the common hangman. I am afraid this act of *abominable tyranny* must mainly be attributed to Archbishop Williams, who revenged himself thus for the manner in which Dr. P. had led him into the controversy." I am, &c.

Clifton, August 16, 1844. W. L. N.

Bowing at the Name of Jesus.

The Root and Branch men, feeling now that audacity ensured success, and that every success increased their numbers and their strength, moved that there might be liberty to disuse the Common Prayer, by reason that in many things it gave offence to tender consciences. The majority at once rejected the motion, well knowing that "if that which offends the weak brother is to be avoided, much more that which offends the strong." But on the very next day, in violation of all parliamentary rules, the Puritans finding themselves masters of a thin House, suspended the yesterday's order, and past a resolution that the communion-table should be removed from its appointed place; the rails which enclosed it pulled down; and the chancel levelled: and *that no man should presume to bow at the name of* Jesus. Sir Edward Dering, who now on all occasions stood forward in defence of the Church, opposed this last infamous decree with great feeling. "Hear me," said he, "with patience, and refute me with reason. Your command is, that all corporal bowing at the name of Jesus be henceforth forborne. I have often wished that we might decline these dogmatical resolutions of divinity. I say it again and again, that we are not *idonei et competentes judices* in doctrinal determination. The theme we are now upon is a sad point. I pray you consider severely on it. You know there is no other Name under Heaven given among men whereby we must be saved. You know that this is a name above every name. *Oleum effusum nomen ejus*; it is the carol of his own spouse. This name is by a Father styled *mel in ore; melos in aure; jubilum in corde.* This is the sweetest and the fullest of comfort of all names and attributes of God, God my Saviour. If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

"And must I, Sir, hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of his saving name Jesus! Why, Sir, *not* to do it—to omit it, and to leave it undone, it is questionable, it is controvertible; it is at least a moot point in divinity. But to *deny* it—to forbid it to be done!—take heed, Sir! God will never own you if you forbid his honor. Truly, Sir, it horrors me to think of this. For my part, I do humbly ask pardon of this house, and thereupon I take leave and liberty to give you my resolute resolution. I may—I must—I will do bodily reverence unto my Saviour, and that upon occasion taken at the mention of his saving name, Jesus. And if I should do it also as oft as the name of God, Jehovah, or Christ is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frighted from this, with that fond, shallow argument, 'Oh! you make an idol of a name!' I beseech you, Sir, paint me a voice; make a sound visible if you can. When you have taught mine eyes to hear, I may then perhaps understand this subtle argument. In the mean time reduce this dainty species of new idolatry under its proper head, the second commandment, if you can, and if I find it there, I will fly from it *ultra Sauramatas*, anywhere with you. . . Was it ever heard before, that any men, of any religion, in any age, did ever cut short, or abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed, whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for Him. I hope we are not going up the back stairs to Socinianism. . . . In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at His name Jesus!"—*Southey's Book of the Church*, Chap. XVII. p. 460 *et seq., 4th Edition.*

Fate of the Apostles.

St. Matthew—This Apostle and Evangelist is supposed to have suffered martyrdom, or to have been slain with a sword at a city in Ethiopia. St. Mark was dragged through the streets of Alexandria, in Egypt, until he expired. St. Luke was hanged upon an olive tree in Greece. St. John was put into a cauldron of boiling oil and escaped death: he afterwards died a natural death, at Ephesus. St. Peter was crucified at Rome, his head downwards, at his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master. St. James the Great was beheaded at Jerusalem. St. James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club. St. Philip was hanged up against a pillar at Hierapolis, a city of Phygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross, whence he preached to the people until he expired. St. Thomas was run through the body with a lance at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Simon Zelotes was crucified in Persia. St. Matthias was first stoned and then beheaded. St. Barnabas of the Gentiles was stoned to death by the Jews at Salonia. St. Paul was beheaded at Rome by the tyrant Nero.

From the London Athenæum.

The Book of the Gospels used at the Coronation of the Anglo-Saxon Kings.

Amongst the manuscripts in the Cottonian library at the British Museum, there is preserved a volume of great historical interest, being a manuscript of the four Gospels written in the Latin language, respecting which there is abundance of evidence to prove that it was at one period the property of King Athelstan: that it was presented by him to the Cathedral of Canterbury; and that it was employed in the coronation services of the Anglo-Saxon kings. It is of the quarto size, and each of the four Gospels has the first few words illuminated, and occupying an entire page, opposite to which is a drawing of the respective Evangelist in a very rude style of art. The frontispiece of the volume is, however, a much later addition, having been executed in the 15th century. This frontispiece contains in the centre, an elaborately executed little miniature, representing a youthful crowned king kneeling before our Saviour, and surrounded by another miniature, and eight coats of arms. This little miniature had, by previous writers, been regarded as a portrait of King Richard II.

The interest attached to this volume induced me to place it at the head of my work on Sacred Palæography, and in the description of the coloured fac-similes which I gave of it, I stated that from the great similarity between the centre miniature, and those contained in the beautiful Cottonian Psalter of King Henry VI. (containing several representations of himself when about ten years old,) that it appeared to me to be unquestionably intended for the last-named king.

This opinion has been opposed by a writer on "Illustrated Books," in the last number of the Quarterly Review, who, having ascertained that the coats of arms were intended for the various dynasties of the English kings, and included those of Margaret of York, sister of King Edward IV., together with the monograms of herself and her husband Charles the Bold, arrived at the conclusion that the miniature in question "unquestionably" was not of King Henry VI.; and that it could not be earlier than 1477. Unfortunately for the reviewer, however, he has overlooked a fact which the total difference of style in these miniatures ought to have suggested, viz., that the miniature and the surrounding adjuncts are not coeval, the miniature being very carefully let into the centre of the frontispiece—moreover, on examining it more minutely (for it is somewhat damaged by the Cottonian fire,) it at once becomes evident that it is an illumination from some Psalter; being the illustration of the 53d Psalm, "Dixit insipiens in corde suo, non est Deus," the king kneeling before the Saviour, having a label issuing from his mouth inscribed "Rex meus, et Deus meus," whilst a rudely dressed figure behind him exclaims, "Non est Deus." Now upon a careful collation of Henry VI.'s Psalter, I find that the leaf containing the first five verses (and the accompanying illumination) of the 53d Psalm, has been abstracted from it. And on minutely comparing the miniature with those in this Psalter, there is no longer the shadow of a doubt that the miniature in the Anglo-Saxon Gospels, is part of the identical leaf cut out from the Psalm of Henry VI. I consider myself very fortunate in thus rescuing from oblivion an authentic contemporary and unpublished portrait of one of our ancient kings. The reviewer, in commenting upon my description of a purple Greek MS. of the fourth or fifth century, charges me with confounding "Verses" with τιτλοι and κεφαλαία, whereas the very passage he quotes from my work shows that I made use of the word "paragraphs" to avoid the necessity of describing the ancient modes of dividing the sacred books. He further speaks of my work so as to give the idea that it merely consists of copies from other works—whereas out of the fac-similes already published, from fifty-seven MSS., six only are copied from other works, and these copies are scarcely sufficient to fill one of the twenty-nine plates, of which the six parts published consist.

J. O. Westwood.

The Benefit of the Monasteries.

Lest it should be conceived that I have advocated the cause of the Roman Catholic religion in the account of the persecutions which preceded and followed the dissolution of the monastery, I beg leave to say, that no man is a greater enemy to superstitious mummery than myself; but I could not forbear to reprobate, in the strongest terms possible, the actions of a furious and implacable monarch, and his repacious underlings, in regard to a cloister of poor and unoffending monks, against whom, with all their practised ingenuity, they were unable to substantiate any one case of crime, of imposture, or even of impurity. I do not regret that the monastic order is swept away here, or elsewhere, but I regret the manner in which it was accomplished here; I lament that so many valuable specimens of art and science, so many valuable archives of the collected learning of centuries, were rifled, despoiled, and not unfrequently annihilated, by wretches, instigated, not by zeal for religion, but by the lust of plunder. Let it be recollected, that in the deep recesses of the cloister were fostered the seeds and germs of almost all the arts and sciences, which would have been irretrievably lost amidst the darkness that overspread the whole of Europe after the irruption of the northern barbarians, had they not been sheltered by religious awe and veneration. This sentiment could not flow from reason, such as then influenced the human conduct: unless the fierce invader had been checked by outward forms and ceremonies, by a sort of visible, and almost tangible, religion, he would have broken through all barriers. There was no security in those ages but in superstition; the sanction of an oath had little effect upon the minds of those barbarians, unless ceremonies, reliques, &c., were introduced. The monkish institution seems to have been permitted by Providence, for the preservation of human knowledge, until the art of printing enlightened mankind, and enabled the European world to emerge from the darkness, and disengage itself from the chains of superstition.—*Smythe's Historical Account of Charter-House, 4to. London, 1808.*

JUST PUBLISHED.

BERNARD LESLIE, or a Tale of the last Ten Years. Second American edition.

J. A. SPARKS,
The Churchman Bookstore, 161 Fulton street,
Sept. 7. Opposite St. Paul's.

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 31. opposite St. Paul's.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE Winter Session of this English and Classical Institution, on Christian principles, for Boys, will commence on the *first Monday* in November next. The boys are, in all respects, treated as the children of the Rector; *constant* supervision is kept over them both in doors, and on the play ground; and their moral and religious principles receive especial attention.

The terms per session of five months are $68, which *must be paid in advance.*

Reference.—Right Rev. G. W. Doane, D. D., L.L. D., Burlington; the Rev. W. Staunton, Morristown; the Rev. S. Starr, Trenton, New Jersey. The Rev. Professor Ogilby, D.D., General Theological Seminary; the Rev. C. H. Halsey, Sing Sing, New York; and the Rev. Frederick Ogilby, Philadelphia.

☞ Application for admission or for particular information to be made to the

Rev. P. L. JAQUES, Rector.
Port Colden, Sept. 17th, 1844. s28—8t

Bartlett & Welford's Theological Catalogue.

TO CLERGYMEN, STUDENTS, &c.—Bartlett & Welford, Booksellers and Importers, 7 Astor House, Broadway, have just issued a Catalogue of an Extensive Collection of *Theological Books, Ancient and Modern*, including English and Foreign Editions, Oxford Press Books, &c., forming a choice selection of Rare and Standard Works in Theology and Divinity; Biblical Literature, Ecclesiastical History, Writings of the Old English Divines,—now for sale at the *very low prices affixed to each article*, for cash,—at their Antiquarian Bookstore and Repository for Standard Literature, 7 Astor House, Broadway.

May be had gratis on application, or will be forwarded to any part of the country.

☞ Orders for Public Libraries, Colleges, &c. for the importation of Foreign Books from England, France, and Germany, respectfully solicited and executed with punctuality and despatch. Sept. 21—4t

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish in a few days, with beautiful illustrations, from designs by Chapman, the following books recently received from England.

The Shadow of the Cross—*An Allegory.* By the Rev. W. Adams, M. A.

The Distant Hills—*An Allegory.* By the same author.

Late Publications of the Union.

Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.

The *same*, fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.

The Rector's Visits, or *Stories on the Lord's Prayer.*

The Children of Hazlewood School.

James Ford, or The Heedless Boy.

The Early Called—A Gift for Bereaved Parents. By the Rev. W. H. Lewis.

The Juvenile Repository. Vols. 1, 2 and 3. Being the republication of a portion of Burns's (London) Juvenile Series.

The Adorning of Good Works.

Sacred History—Old Testament.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Sept. 7—2tis 20 John street, New York.

RARE BOOKS.

THE Subscriber would respectfully inform the Clergy and others, that he has on hand a valuable collection of Sermons by some of the most eminent divines. The subjects treated on are of a varied and deeply interesting character. Also, Travels in various countries in Europe—together with numerous pamphlets, lectures, &c. on topics of interest to persons of taste and piety. The opportunity is one which all persons, particularly ministers and students, would do well to improve. For sale, very cheap, by

JAMES A. SPARKS,
Sept. 21 161 Fulton street.

OLD DIVINITY BOOKS.

STANFORD & SWORDS, No. 139 Brodaway, inform the Clergy that they have just received from London a quantity of Old Works in Theology; among which are the Sermons of many celebrated divines of the Church of England, and the works of Leslie, Bragge, Bull, Hammond, Samuel Clarke, Stackhouse, Blackall, Bishop Watson, Bishop Newton, and many others, all which are offered at a small advance from cost. Sept. 21.

JUST PUBLISHED.

DEVOTIONS FOR THE SICK ROOM, and for Times of Trouble. Compiled from Ancient Liturgies and writings of holy men. From the first London Edition. With alterations and additions by Rev. Wm. Berrian, D.D., Rector of Trinity Church, New York. Price 62½ cents. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.
Sept. 21. opposite St. Paul's.

PRAYER BOOKS, &c.

STANFORD & SWORDS, 139 Broadway, have a fresh and most complete stock of the Book of Common Prayer of every size and description of binding, some of small size having large and clear type, which they offer at wholesale and retail, as low as they can be furnished at any store in the city. Also, a large number of new religious works and books for children. Sept. 21.

ONLY $6 50 Cts.

ILLUSTRATED COMMON PRAYER. Edited by the Rev. J. M. Wainwright, D.D.

☞ The subscriber is enabled to offer the above splendid edition of the Common Prayer at the low rate of $6 50, being Two Dollars less than the publisher's price. It contains upwards of Seven Hundred engraved Illustrations, is bound in Turkey morocco, embossed with an exterior and interior view of Trinity Church, and has the Psalms in metre, and Hymns complete. Episcopalians from other cities and from the country are invited to call and examine.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.
Sept. 7 4t

ORGAN MANUFACTORY, Anthony Street, N. Y

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 59 Maiden Lane.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
Rev. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

CLASSICAL AND ENGLISH SCHOOL,
Conducted on the Principles of the Prot. Epis. Church,
255 Greene street, next the corner of Waverley Place.

THE REV. J. A. SPENCER, A.M., will resume the duties of his Private and Select School for Boys on Monday, the 2d of September instant. The number is limited, in order that each pupil may receive the personal care and supervision of the Rector, and be thoroughly trained in the various branches of English and Classical Learning. Two or three boys can be received into the Rector's family.

References.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq., George T. Strong, Esq. Aug. 17.

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The Churchman.

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of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,
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